The LUTHERAN

"Stir up our hearts, O Lord,
to make ready the way . . ."

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HYMN IN THE AIR

As I WAITED at the corner of Dearborn and Randolph streets in downtown Chicago on a recent Saturday, carillon bells sounded across the sky, announcing the hour of noon. The melody they were playing was the hymn, "This Is My Father's World."

How incongruous, I thought, that this particular hymn should be heard above that center of merchandising, finance and secular pleasure. The people hurrying to their various errands seemed oblivious to the music although it was quite audible even over the clamor of impatient traffic. Only a small boy waiting with his mother for a bus showed any awareness of it. In answer to his question, his mother pointed in the direction of the Chicag Temple from where the music came.

ISN'T THIS an apt illustration of lif today? We are so busy, rushing abo doing many things—and all the whi God with infinite patience and love seel to make himself heard and his claim upo us known above the hustle and clamo of our lives. He holds out wonderfi promises of help, rest and peace that ca be ours. If only we would pause to s still, pray, meditate and listen, we woul have in these worrisome times the assu ance that this is our Father's world an that he is watching over us.

—ANNA ENGELHARDT

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December 7, 1960

THIS WEEK . . .

● WHAT HAPPENS in Suburbia, U.S.A., when the commuter rush is over and the station wagons have pulled into the garages of the split-level homes? What's life like in "Hamilton Estates" when the venetian blinds are drawn and people face themselves instead of the go-getting, well-groomed image they present to the world? We asked these questions of New Jersey Pastor J. Russell Hale because they have a bearing on the mission of the church in a thousand American suburbs. "Give Roots to the Rootless" is the beginning of his answer (*page 11*). More will follow.

● PASTOR WALTER A. KORTREY of Gloria Dei Church, New Hyde Park, N. Y., has been a bird watcher for years—church birds, that is, the kind we all know whether we observe them from the pulpit or from the pew. His latest observations of such well-known feathered friends as the Thermostatic Grouse and the Irksome Prattle will help you identify some of the birds in your own church (*page 15*).

● UNTIL RECENTLY, the Old Testament law for a man suffering of leprosy stood much unchanged. "His clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean," Leviticus 13 specified. The dedicated work of a few Christian missionaries and advances of medical science have opened new horizons for victims of the plague, French newspaperman Maurice Moyal reports from Valbonne (*page 18*).

● LUTHER LEAGUERS throughout America will welcome their new magazine next month. Editor Ralph Hellerich reports in this issue what went into the planning of the periodical and how it intends to meet the needs of teenagers in the "Soaring Sixties" (*page 21*).

THE CHURCH IN THE NEWS

Bishops stress individualism

The Roman Catholic bishops of the U.S. struck a Protestant note in the statement issued at their Washington meeting last month. Calling for "stouthearted persons" who would not be led blindly by "group pressures," they urged personal freedom and individual responsibility on all Americans.

"Uniformity of thought and supine loyalty to organization, whether it be the industrial corporation, the labor union, or the political party, are too often encouraged and rewarded," the bishops declared. The statement was issued at the close of the annual session attended by 227 prelates.

"An inordinate demand for benefits most easily secured by the pressures of organization has led an ever-growing number of our people to relinquish their rights and to abdicate their responsibilities," the statement said. It warned that "reliance on collectivity" could "seriously hurt" man and morality.

Faith and family are basic

The tendency toward "automation of human beings and the steady loss of freedom" is a moral evil, the bishops warned. It has led to "cynical reaction to the recent revelation of dishonesty, waste and malfeasance in industrial relations." Ev in international affairs, "many citize feel that . . . adherence to the Unit Nations absolves us from further respo sibility" and that UN decisions "are ways to be regarded as morally right."

Basic cause of the loss of individu responsibility has been the "marked d cline in the force of religious convictions the statement asserted. "In spite of t much discussed increase of church me bership it cannot be doubted that for long time religious influences have be losing their vigor among the Americ people, with a debilitating effect on bo public and private life."

"Failure of parents to fulfill their sponsibility . . . frequency of divorc desertion and broken homes . . . and t delinquency of youth" were added sig of decline in personal moral responsib ity, the bishops pointed out.

Reprisals barred in Puerto Rico

Nonconformists in Puerto Rico h refused to follow blindly the deman of the island's Roman Catholic bisho that they vote against the Popular Dem cratic Party. Although the Roman Ca olic Church claims a large part of t island's 6.5 million people, the PDP w last month's election handily.

Following election, those attendi services at the San Juan Cathedral w told by Father Tomas Maisonet t voters who had disobeyed the bisho edict were guilty of sin and might receive communion until they did penan and promised not to vote for the pa in the future.

Among the parishioners was Ma Felisa Rincon de Gautier of San Ju a leader in the PDP. She announced t she would come to communion witho confessing that her vote was "sin" a called the priest a "far greater sin

BISHOPS MEET IN TORONTO
Anglican Bishop Frederick Hugh Wilson greets Bishop Otto Dibelius of Berlin, German church leader who spoke at ecumenical service in Canadian capital during recent American tour. Bishop Dibelius has been leader of opposition to Communist-inspired attacks on church.

---

than I" for his action in barring people from communion. The priest answered that the mayor would have to do penance publicly through radio, television or newspapers before she could receive communion.

Archbishop James P. Davis of San Juan, leader of the island's hierarchy, then stepped into the picture. He said statements about penance were "not authorized" and that no one would be punished or refused communion for disobeying church orders on voting.

Father Maisonet took the rebuke tartly. "I shall faithfully obey all instructions handed out by our church authorities and thus will give our congregation an example of obedience," he said. He added that penance was merely symbolic, anyway, since "God will punish each person individually."

Oppose Reds, Dibelius urges

Christians in America can fight communism by "taking advantage of their freedom" and by "making great strides in evangelism," Bishop Otto Dibelius of Berlin urged at a farewell luncheon in New York. The 80-year-old church leader, who is chairman of the council of the Evangelical Church in Germany and head of the Berlin-Brandenburg diocese which lies partly in the Communist East Zone, had completed a three-week speaking tour through the U.S. and Canada. He has been a leader in the German church's battle against Communist encroachments on religious freedom.

"I am convinced that America has a strong awareness of the grave concerns facing this nation and the world," Bishop Dibelius said. With "half the world already captivated," Christians "must see the extent of the struggle" and realize that it is not only political "but also cultural and spiritual. The allegiance of the hearts and minds of men is at stake." The bishop said a major purpose of his tour had been to "increase among Americans the recognition that Berlin stands alone as a crucial outpost in this struggle."

To study church-state relations

"General confusion" exists among Protestants about the meaning of "separation of church and state" in the United States, the Rev. Rufus Cornelsen, director of the social action department, told the Board of Social Missions of the United Lutheran Church. The issue has "many dimensions and is basic to the church's approach to many areas of social need and conflict," he said.

Many people "interpret the separation of church and state to mean the abdication by religion of its responsibilities in large areas of public life" and their con-

sequent "abandonment to anti-religious influence and control," he declared. "It is high time for our church to apply itself most seriously to this question and offer whatever light it has . . . to its members and to society."

The board agreed, decided at its meeting last month to sponsor a consultation of experts who will explore the possibility of conducting a full-scale study of the issue.

In a related action, the board approved a study of medical ethics. The project will "offer guidance" on subjects such as birth control, artificial insemination, sterilizations, therapeutic abortion and euthanasia, Mr. Cornelsen said.

Talks with Missouri continue

St. Louis was the scene last month of the second "conversation" on theological issues between representatives of the National Lutheran Council churches and the Lutheran Church—Missouri Synod. The talks were instituted to reach "doctrinal agreement" which the Missouri Synod considers necessary before it will join the council. First session had been held last July, with discussion about what is required for "true unity" in the church.

Attitude of various Lutheran bodies toward the Lutheran confessions as correct expositions of the Word of God was the subject of last month's meeting. Chief speakers were Dr. Theodore G. Tappert of Philadelphia (NLC) and Prof. Herbert J. A. Bouman of St. Louis (Missouri Synod).

Following the closed session, the conferees issued a statement saying "substantial agreement" had been reached in some areas. The areas included the importance of confessional subscription, recognition that the heart of the confessions is their witness to the Gospel, and acceptance of some historical limitations in the confessions. Major papers given at the meetings will be published and distributed to all pastors, the group agreed.

A further meeting is planned for August 1961 to consider what kind of cooperation is possible in view of the discussions so far.

Guiana church to be replaced

A 200-year-old wooden church structure whose bell-tower weathervane lofted a swan—symbol of the Resurrection—over the streets of New Amsterdam, British Guiana, is no longer safe and must be replaced, the Board of Foreign Missions learned at its meeting in New York last week. Historic Ebenezer Church on the Guianese capital's main street will be razed and a modern concrete structure seating 400 will be erected. The board appropriated $65,000 for the work, which will cost about $110,000 in British West Indies funds.

Ebenezer congregation had been organized in 1743, when all Guiana was a Dutch colony. The present structure was first built at Fort Nassau on the Berbice River. In 1762 a slave uprising laid Fort Nassau waste, but the church building escaped damage. It was taken apart and rebuilt on The Strand in New Amsterdam.

The Rev. Donald R. Gebert, missionary pastor of Ebenezer Church, told the board in a letter that the congregation hoped to find "enough good wood" in the old building to construct a smaller replica as a chapel at Sheet Anchor, a suburban mission station. Thus "the historic old building will be preserved for another century, at least in design and general appearance," he noted.

Government may seize schools

Reports from British Guiana this month indicated that the churches might face

MISSIONARY Paul Mackensen, Jr. (right), is welcomed on return from China by his sister and her husband, the Rev. Leonard E. Good of Spinnerstown, Pa. The Rev. Mr. Mackensen, 35, spent 12 years in China, five as a prisoner of the Chinese Reds. He served United Lutheran missions in China before the Reds took over, is believed to be last American Protestant missionary to leave China.

a new round with the leftish Guianese government of Premier Cheddi B. Jagan. Education Minister Balram Singh Rai announced that the government planned to take over all schools built with public funds, even if they are on church-owned or church-leased land. An earlier effort by the education minister to force employment of state-approved teachers in the schools had met with resistance from the Christian Social Council (Protestant) and from Roman Catholic Bishop Richard L. Guilly. Among British Guiana's 540,000 people are about 150,000 Protestants and 75,000 Roman Catholics. Almost all the colony's 300 schools, however, were established and maintained by various Christian groups.

Mr. Rai said educational programs at the schools would not be affected by the take-over. He added that teachers would be appointed to the schools only after consultation with the denominational bodies concerned.

Church leaders were reported mapping strong protests against the government plan, which will not go into effect until special laws have been adopted.

Funerals called too costly

Many Roman Catholic and Protestant clergymen think that bereaved families are exploited by some morticians, a report in the November issue of *Jubilee* magazine states. The national Roman Catholic monthly said a survey revealed the "high cost of dying" to average "a whopping $907 per death—and rising." It reported that 41 per cent of Roman Catholic clergy and 51 per cent of the Protestants believe people are pressured into expensive funerals.

Jubilee said funeral costs are hiked by such items as water-tight caskets with "semi-tailored interiors of gold tone and savory crepe, electronic systems that pipe cheerful music through funeral parlors, smoking lounges, air conditioning and limousines at $35 per trip." It said a major reason for high costs was that there are "ten times too many" undertakers who must therefore "squeeze every possible dollar out of every case."

Southern Baptists expand work

Extensive home mission activity of the Southern Baptist Convention, second-

largest U.S. denomination, has extended the group into all New England states, its area missionary reported. The Rev. Elmer Sizemore, Southern Baptist mission director for the Northeastern states, said a congregation would be organized in Providence, Rhode Island, this month. Seven adults had attended the first service, he reported.

Southern Baptists have recently organized mission congregations in Portsmouth, N. H.; Bangor, Me.; Springfield and Boston, Mass.; and Hartford and New London, Conn., Mr. Sizemore said. The next New England mission will be started in Burlington, Vt., this month.

The denomination's efforts in New England have all been undertaken since a convention in November, 1957, adopted a proposal that it establish a "beachhead" in New England, Mr. Sizemore added. In spite of its name and southern background, the Southern Baptist Convention has its 8.5 million adult members in congregations throughout the country, including Alaska and Hawaii. Only larger single denomination is the Methodist Church.

Danish bishops chosen

Bishops who will head the two parts of the newly divided Copenhagen diocese of the Lutheran State Church of Denmark were elected last month and certified by King Frederick IX. They will succeed Bishop Hans Fuglsang-Damgard, 70, primate of the Danish Church for the past 26 years, who is retiring.

The Rev. Willy Westergaard-Madsen, general secretary of the Copenhagen Society of Parochial Social Work, was named bishop-elect of Copenhagen. He received 586 votes, 203 more than his nearest rival, in the diocesan election. There were five candidates. Pastor Westergaard-Madsen is also chairman of the Lutheran World Federation's commissio on inner missions.

The Rev. Jens Leer Andersen, senio minister at St. Olai Church, Helsingo was chosen to head the new diocese o Helsingor, which will be carved out o the old Copenhagen see. The Danis parliament last summer had approve division of the diocese, which formerl included nearly one-third of the popula tion of the country. Pastor Andersen i a member of the LWF's commission o stewardship and congregational life.

Unity means "back to Christ"

The road to Christian unity must lea "back to Christ and not back to Rome," a German bishop told the Lutheran Worl Federation's commission on interconfe sional research at its meeting in Coper hagen, Denmark, last month.

Bishop Herman Dietzfelbinger Munich, chairman of the commissio declared that the biblical reference t "one flock under one shepherd" referre only to Christ and not to the Pop Luther's ecumenical goal was "back t Christ alone, to the Holy Scriptures, t faith and to truth," the bishop said, whi the Roman Catholic Church demand "distinctly, clearly and plainly the retu to Rome" as the price of Christian unit The Roman Church "refuses to acknow edge that it, too, can . . . commit errors

The Roman Catholic "ecumenic council" called by Pope John XXIII h made it "quite clear that Rome unde stands 'ecumenical' only in the sense Roman Catholic," the bishop continue He said church unity must not be soug out of "human enthusiasm" but "mu be a community in Christ as the on Savior of the world."

Council is subject of book

European and American theologia will be invited to contribute commen

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about the forthcoming Vatican Council, to show its significance for church unity in the light of Reformation teachings, in a book to be published next year, the commission heard. The volume will not be an official publication of the LWF, but its editor will be Dr. K. E. Skydsgaard, director of the commission. The commission was set up three years ago by the Lutheran World Federation Assembly at the request of its department of theology and the German National Committee. It was to study "the entire complex of Roman Catholicism" to help counter effectively the "theological offensive" of the Church of Rome.

The commission meeting also approved a request to the 1962 LWF Assembly at Helsinki to authorize establishment of an independent Foundation for Interconfessional Research. The foundation would take over the commission's program to investigate "fields where Christian churches have been divided on matters of doctrine and church order and where controversial issues have been raised."

TV called moral danger

Many television programs are "a disservice to the American public and a great danger to the moral fiber of our nation," the Union of Orthodox Jewish Congregations declared in a resolution adopted at its biennial convention at Atlantic City. The statement deplored "the lack of spiritual content and national purpose" of present-day TV programs.

In another action the delegates representing 2,500 Orthodox congregations in the U.S. and Canada criticized Sunday closing laws which do not make special provision for Jews who observe Saturday as their day of worship. The group also affirmed its opposition to any religious teaching in public schools.

WASHINGTON

By ROBERT VAN DEUSEN

GOLD SHORTAGE

THE UNITED STATES is the only major power which maintains a gold reserve big enough to back up its paper currency. This policy has created a problem in international exchange.

The expenditure of American dollars overseas has reached the point where too much gold is flowing out of the country. President Eisenhower, after long consultation with his financial advisers, decided to take drastic steps to reverse the process.

The problem is complex. Money leaving America to support U.S. armed forces, aid foreign countries, and pay for imports from other lands is far in excess of the dollars coming into the U.S. in payment for American exports. The difference between these two total amounts is called the "balance of payments" or the "money gap."

The reason this is serious is that any loss of confidence in the soundness of the American dollar may lead foreign nations and their citizens to exchange their U.S. paper money or bank credits for gold. If this is on a large scale, it could deplete U.S. gold reserves.

Until recent months, various countries had complained about a dollar shortage causing a gap in world trade. Now the point of equilibrium has been passed, and there is instead a world dollar surplus.

If the situation had not been serious, President Eisenhower would probably have preferred to pass along the decisio to his successor. The fact that he toc action in his last months in office unde scores the urgency of the problem.

In an executive order on Nov. 16, th President instructed the agencies wit overseas programs to cut down sharp on their expenditures. His directive wa sweeping and specific, naming the Se retary of Defense, the Secretary of Stat the Secretary of the Treasury, the Secr tary of Agriculture, and the directors the Development Loan Fund as those r sponsible for carrying out the new polic

Spend less

THE MOST DRAMATIC feature of the ne policy will be the reduction of the nu ber of families of servicemen at overse posts. This will be done in an order fashion, partly by not authorizing r placements to be accompanied by the families. The decision has met with vigo ous protests from the men in uniform and has caused concern over the separ tion of families and the probable increa in personal problems.

Other measures include the purcha of a greater proportion of American goo in the military and foreign aid program reducing staffs of U.S. agencies abroa persuading our Allies to assume more the cost of economic aid programs f less developed countries; and checkin the disposal of agricultural surpluses make sure this is not hindering the no mal export of U.S. farm goods.

An era of U.S. post-war policy is en ing, during which U.S. funds were mad available in large amounts to foreig countries. A new era may be beginnin in which painful adjustments have to b made because the countries we ha helped are becoming financially ind pendent. The improvement in world co ditions is worth the cost.

Give Roots to the Rootless

By J. Russell Hale

Whenever people ask me to talk about the "mission of the suburban church" I shrug and think, where do you start? Essentially, every church has the same mission—to make people aware of the love of God through Christ and provide a focal point of worship and service.

But the people vary. Their standards change. Their goals shift. And people in American suburbia present specific problems the church must meet. Of course, there have been learned studies about all this. But I'm pastor of a suburban parish. I deal with people. And if we don't talk about specific people we can't even begin talking about the specific mission of the church.

So let me tell you about people, such as the Walter Wrights who were introduced to me one Sunday by Jim and Audrey Nielsen as their new neighbors. (No, these are not their real names, of course. The people and their stories are symbols of suburbia, U.S.A.)

"Walter and Fran Wright are Methodists, Pastor," Jim Nielsen told me, "but we think they'll like our church." It was his subtle way of saying, "Get over to the Wrights first thing tomorrow. They're prize prospects."

I got the kind of welcome a pastor remembers. Fran seemed to have planned everything to make just the right impression. Three cups of coffee later, I had learned the Wrights' story. Walt's graduation from state college, their hometown back in Indiana, their social world when he was a captain in World War II ("We kept our minds off the war by having a ball."), Walt's first job in sales for Eastern Metals Corporation ("He was trained as an engineer but thought he'd get farther faster in the sales division")

Three moves and four years later Fran was now showing me plans for their new home down Buttonwood Lane in the new country club development. She is a collector of antique reproductions and of friends from a half dozen communities across the Eastern Seaboard.

ANOTHER SUBURBIA IS SPRINGING UP AROUND THE CITY
New problems spring up with the homes

Everybody at church noticed them the day they were received into membership. Walt was 6 ft. 4 in., thoroughly masculine, and had a commanding way of walking up that center aisle. His wife had a smile that made you unbend. They took their vows seriously.

ROSS LITTLE greeted them after the service and didn't have to use much persuasion to enlist them both as lay visitors in next month's membership crusade. Walt liked to be in harness, mastered the tricks of the trade, and regularly reported more successes at the close of an evening's visiting than his teachers.

In the months that followed, it was a whirl of congregational projects—Sunday school teaching for Walt, hostess at the missionary tea for Fran, chaperoning for both of them for the first spring hayride ("Those Wrights don't even act like parents," the kids said), finally an invitation to Walt to become a church councilman.

Fran enjoyed everything she did. Walt drove himself into everything witho ever quite getting the kick out of it t he sought. He could never stop co peting for the prize even when it w simply, "Your barbecued steaks are t best in town."

WALT WAS PROUD of his church a one of its best salesmen. "We've got t best preacher in town," he'd tell the n neighbor at 912 Buttonwood La "things really click at Trinity. We've the kind of people who get things don

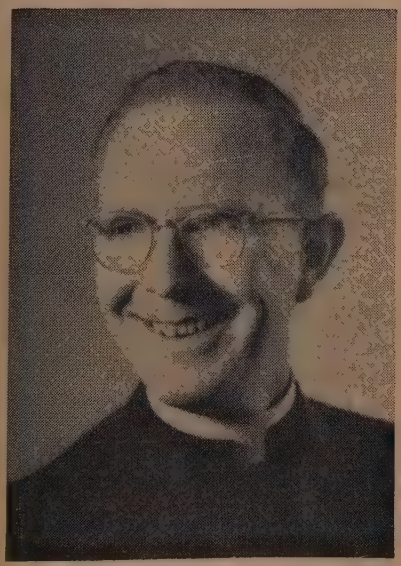
He enjoyed council meetings, too, cept for long, dragged-out discussi about policies and principles. He st for action; the kind of action that wo put Trinity on the map.

Things like expanded youth activities "When you've got a going Luther Leag the kids in town will take notice." extra services—"It's not only good to them in, but we'll have to move faster do what we've got to do." Or big budgets—"The right people are joini

ıp." Or on the pastor's salary—"Pay ıim well and he'll produce."

He learned to respect Bill Martin, a ellow councilman, but not without a ouch of envy. "Bill Martin's on the ball. He knows what he believes and he acts hat way." Walt knew he could never be ike Bill.

Bill was sensitive, generous, had a leep-down faith without being pious, and knew how to cry when other men cried. Maybe this was what Walt wanted, but it night cost him too much.



Pastor J. Russell Hale of St. Paul's Church, Collingswood, N. J., was born in suburban Philadelphia, graduated from Muhlenberg College and Gettysburg Seminary, served churches in Baltimore, Md., and Keyport-Long Branch and Ramsey, N. J., before coming to Collingswood in 1959. He has contributed to Sunday school material of the Board of Parish Education.

His securities would crumble if he ever really stopped and felt and let go. It was comfortable to be around Bill but a little threatening even to try to imitate him.

Or Doc Anderson. "There's another real guy," Walt would say with respect. "There's no pretense about him." Doc would sit in an overstuffed chair, puff on his pipe and talk about anything from bowling to Beethoven.

Doc knew what he wanted, what his capabilities were, and was quite satisfied with earning a fair living and taking pride in a couple of growing boys. His values were not measurable in things you could see. His Ph.D. showed in the man he was, not in the things it bought.

Perhaps Doc was the kind of man Walt would have liked to be. But Doc had learned how to relax and stop driving a long time ago. For Walt life seemed to have meaning only in so far as it meant moving on. He didn't know how to stop.

So I wasn't surprised when Walt called one Monday morning at 10. "I've got to see you right away, Pastor," he said over the phone. I knew then that it had happened. Something in Walt's life had stopped moving. The props had been knocked out from under him.

The session was a rough one for both of us. "I'm finished," he said. "I've been climbing up the ladder for eight years, and now Eastern says, 'Stay where you are and like it . . . or else.' The promotion went to a new fellow from Syracuse and I get buried in the district office."

All the feelings Walt had suppressed rushed out like a torrent—bitterness, hostilities, and recriminations, even tears, and feelings of inferiority. It was the kind of situation for which I had no answer but I'd heard it dozens of times before.

Tragic as it was to Walt, I began to feel it might be the making of the man. He berated me, called the town sick, blasted the church for not preparing him for this moment, complained that Fran would never understand.

He wanted to pray but didn't know how, wanted to walk over into the church by himself but was fearful that he might be seen and thought odd.

He tendered his resignation from the council, said he wasn't fit to teach those fifteen-year-olds in Sunday school just to add quickly that all this was rash and silly, "But what do you do, Pastor, when you've spent years building toward one goal and then find you'll never get there?"

The session ended with his slamming the chair into my desk and banging the table with his fist, shouting, "Don't tell me it's not Christian, Pastor; I'm going out and get drunk."

Fran came to my study before the day was up. No, Walt hadn't gone out "to get drunk" but had gone home, exhausted and beaten. He had hit bottom—a man suddenly left with the feeling of no place to go.

"I knew he'd have to cave in, sooner or later," she said. "Sometimes I've even prayed that it would happen soon. People climbing frantically up the ladder have to step on each other's fingers to get to the top. Walt's been stepped on, and it hurts."

She had the capacity for warmth and understanding and knew that Walt needed her now more than anything else. They'd both discovered their clay feet, but she had the clearer mind and knew that here was her chance to rebuild their marriage from the ground up.

And we both realized that now w the time for Walt to re-examine his fai "His ego's been bruised," said Fr "He's open and vulnerable. Perhaps h now be able to give in to God."

We began to talk about the church Holy Trinity in particular. Here w the chance for true fellowship in whi Walt might find answers to his questio "The gospel's got roots," Fran said. "W don't."

I've lived in Hamilton Estates lo enough to counsel with a procession people like the Wrights—good peo whose faith had brought them to t church, perhaps for reasons they did understand. I think many came becau they needed help in picking up t broken pieces of their lives once th suburban securities were shattered.

This is where the mission of the subu ban church lies—to help people cry fr the depth of a despair carefully buri under frantic rounds of busyness. T church has to learn to listen to anguish people and tell them that the love of G is meant for them.

Of course, this is nothing new. Som times I think we've learned how to it. Sometimes we do listen and find t right words and the right action to mal people aware of God.

Sometimes we fail. And I'm sure I' not alone in a constant search for ne ways of expression, new ways of servic How can the Holy Trinitys in a tho sand suburbs adapt their message t suburban life in the 1960s? Can the rediscover their mission among peop who seem to have lost all contact with th reality of God? I have the brashness t think they can.

A second article by Pastor J. Russell Hale on the mission of the sub urban church will be published in a subsequent issue of "The Lutheran."

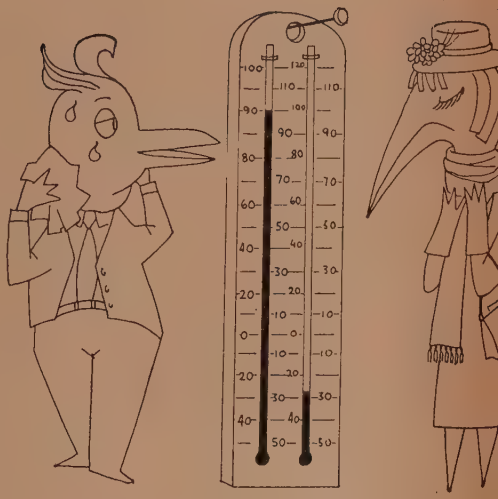
there are all kinds of church birds

By Walter A. Kortrey

Early this year I submitted a scientific report on the results of some bird-watching I had been doing in church. Church-bird-watching is a fascinating hobby. There are many unusual creatures populating a church on Sundays, flying in at the appointed hour to be (or not to be) seen and heard.

During the past months I have added some more birds to my collection. I think that, even though my observations are, so to speak, regional (northeastern United States), most of the birds here described will be found in churches throughout the United States and Canada.

Here are some of the specimens:



The Thermostatic Grouse

The Thermostatic Grouse: "Exotic" . . . "extraordinary" . . . "unique" . . . "unbelievable" . . . Church bird-watchers are lost for words to describe this remarkable specimen. He is the despair of ushers . . . the custodian's nightmare.

All churches in the northeast report at least a half dozen Grouses in the flock. They are ordinary birds in most respects and for the most part, they are friendly and likable. But the Grouse is outfitted with an exceptional sensitivity to cold and heat. Indeed, he seems to have a "built-in" thermostat.

Let the temperature rise to a fraction of a degree above his norm . . . let it fall a fraction below it . . . immediately, the grousing begins.

This in itself would be no cause for alarm. After all, every bird has a right to be comfortable, even in church. The real difficulty is that each Grouse has his thermostat set at a different temperature.

Thus, when one whistles for more heat, another sings out for an open window. When one perspires, another takes a chill and the feathers fly!

Experts agree there is no real solution to the problem presented by these birds. But in one church in New England, the Thermostatic Grouses are heard no more. They have been strangely silent since they all were appointed to the ushering staff.

The Arctic Clutch-Bird: Most observers of church bird-life agree that the Arctic Clutch-Bird is a not-too-distant relative of the Petrified Sentinel (see *The Lutheran* of March 2, 1960). Many of his characteristics are similar. Like the

Sentinel, he nearly always is one of the first to take his perch in church.

He comes early and, in the manner of his famous cousin, looks with cold disdain upon other birds who arrive "just in the nick of time."

His identification with the Sentinel is most clearly seen in his use of the *Service Book and Hymnal.* Having arrived before anyone else, he takes possession of a book, clutches it firmly in both claws, holds it straight out before his eyes and "freezes" in that position, looking neither to right or left.

Woe to the unthinking sparrow who tries to "look on" with the Arctic Clutch-Bird. More than a few have been chilled for days by his cold shoulder. Some churches provide a hymnal for every bird in the pew, but wherever books must be shared, the Arctic Clutch-Bird is a rascal to be reckoned with.

THE IRKSOME PRATTLE: A bird well known to all veteran church bird watchers, the Prattle is found in great numbers everywhere. In some places, he (or she) is known as "The Babbling Blather's Kite." Others call him "The Conversant Yak."

THE IRKSOME PRATTLE

Whatever the name, his habit of wh pering and jabbering through the serv is extremely annoying to other chur birds. In some places where the Prat has gone unchecked, a disturbing chitt chatter is noticeable throughout the na during the "silent moment" before w ship begins. Some of the more braz specimens have been observed prattli even during the sermon and in the mi of prayer.

Church bird experts who have be seeking a solution for the Prattle proble have noted that the Irksome one nev comes to church alone. There are alwa two and sometimes three together. Studi are now being made to discover possib ways of separating these jabbering pa ners without impairing their health disposition.

Perhaps the most disturbing fact about these little birds is their beguili effect upon other birds in church. If th are not discouraged they can soon ma their chattering so fashionable and cu tomary that in some places you will fi whole congregations of Irksome Prattl

Wherever this little rascal is disco ered, he should be gently but firm shushed. The sooner the better!

THE INQUISITIVE CRANE: With her lo neck and her all-seeing eyes, this u usual bird is a special treat for any chur bird watcher. She usually comes church early and chooses her perch in rear corner of the nave, presumably gain the best vantage-point for the day viewing. Once settled in her place s surveys the scene with her keen eye craning her neck to right or left as t situation demands.

"Who is wearing that outlandish hat up there in front—just to the right? the choir at full strength today? Who that strange man in company of t

THE INQUISITIVE CRANE

Widow-Bird? Is the pastor's stole on straight? Why, look who's there. Haven't seen HER in a long time."

All this and more is part of the Inquisitive Crane's morning delight. It has been noted that some of these birds sooner or later join the choir where the seating provides a more complete panorama, but most self-respecting Cranes consider this an unfair advantage.

THE BOBBIN ROBIN: Experienced church bird watchers agree. The Bobbin Robin can be observed best from a safe distance. To sit close behind this curious little fellow, or beside him, is to invite a serious case of the jitters.

The Bobbin Robin is never still. Now his head bobs to the left to see the new blonde Choir-Bird. Now it bobs to the right to hear what the Prattle beside him is saying. He scratches his head, he pulls at his beak, he sits up straight and rambod tall, he slouches and slumps almost out of sight, he shuffles his feet, he spreads his wings, he jerks and twitches and never stops.

Some church bird fanciers have suggested the inter-breeding of the Bobbin Robin with the Downy Dozer. But the two birds are thoroughly incompatible and it is doubtful that such a radical experiment could succeed.

Thus far, no effective solution for the Bobbin Robin problem has been found, except perhaps a mild tranquilizer . . . for the bird-watcher.

THE VANISHING VIREO: Perhaps the most playful little church bird anywhere is a happy little chirper known as the Vanishing Vireo.

He is a prankster at heart. Entering the nave, he follows in step as the Usher-Bird leads him to a seat up front. But when he is certain that the usher's back is turned, he playfully darts into another place, sometimes overcrowding an already filled pew.

Then one can almost hear the Vireo's stifled laughter when the Usher-Bird reaches the empty place, turns and, dumfounded, discovers that he has made the trip alone and all for naught.

Pity the poor Usher-Bird! What a loss of dignity! What a cruel jest! But the Vireo really means no harm. He is a practical joker and he cannot resist that look of utter bewilderment in the lonely usher's eyes.

All church-birds love the Vireo and secretly laugh with him at his poor victim's plight. But experienced Usher-Birds observe this basic rule: Never turn your back on the Vanishing Vireo!

THE VANISHING VIREO

Shadows of a Scourge Are Liftin

Victims of leprosy, most dreaded disease of biblical times, now have hope of complete recovery, can lead almost normal lives while being treated

By Maurice Moyal

Ten miles from Point St. Esprit in southeastern France lies the Chartreuse of Valbonne. It has an unreal Shangri-La appearance, with its medieval towers, huddle of yellow-tile-capped buildings and slender spires soaring prayer-like into the azure sky.

The Bishop of Uzes who built the monastery in 1204 could never have guessed to what use an Evangelical Reformed minister would put it 700 years later. For Valbonne is now a leprosarium, a retreat for lepers.

Nothing here reminds you of the scourge which terrorized mankind in the past, and the sufferers who were loathed, ostracized, cast out of homes and communities.

The wrought-iron gate is wide open. You enter an immense 1200-foot cloister, possessed of that artistic mellowness which comes with age and the loving handiwork of generations. In the neat garden you may see a man planting greens, a woman watering a rosebush, a group engaged in some animated game. All are suffering from Hansen's Disease, the modern name for leprosy.

Don't back away fearfully. These people are inactive cases, incapable of passing on to you their Hansen's bacilli, named after the Norwegian scientist who first isolated them in 1873. Only upon close scrutiny can a trained eye discern the pink spots of the disease, similar acne, hidden skillfully, in the case women, under their makeup.

These men and women are content and in reasonably good health. And the feel like human beings, free to visit the families or go to the neighboring tow and relax on the terrace of any café. Th local citizenry think nothing of rubbin elbows with them down the narrow win ing alleys of their old-world communit In their eyes, the leper is a fellow ma to be pitied, not an outcast.

The demolition of the walls of isolatio six-thousand years of unreasoning ign rance and cruel prejudice had built arou the disease was perhaps the greatest vi tory of the founder of Valbonne, the Re Philadelphe Delord.

He was a deeply religious theologic student, struck by the miserable, lone lot of the lepers, ever clanging their litt bells to warn off by-passers with the plaintive "Unclean!"

To Delord it seemed inconsistent wit divine love and justice that there shou be people exposed to such horror. The had to be a cure.

Delord decided to devote his life t that purpose. At that time it was be lieved that people living daily with lepe could not escape contamination. Delor was ready to become a leper himself t help the unfortunate. (Science has no established that Hansen's is the least co tagious of all communicable diseases.

UPON GRADUATION, Philadelphe Delord volunteered for missionary work on New Caledonia, where leprosy was rapidly on the increase. It had come some fifty years earlier and was claiming dreadful numbers among a population not yet relatively immunized by exposure to Hansen's bacilli. The police rounded up lepers and dumped them on an outlying islet to shift for themselves.

The horrors Delord saw on his arrival were hellish and defy description. But pushing aside his revulsion he went to work to bring relief to the sufferers. The harder the job became the more he saw in it a means of expressing his love of God through toiling for these suffering forsaken creatures.

He built palm thatched huts for them, devised a water supply system from a distant mountain spring, helped them help themselves.

His idea was to establish a leprosarium which could serve as a model for others. He toured the worst endemic spots of the world to learn all he could about leprosy. Most countries had no treatment at all.

In India alone an old remedy seemed to give hope. Here lepers had been known to gain certain relief by chewing twigs and nuts of the chaulmoogra tree.

HAVING FOUND a promising remedy, Delord returned to France to establish his leprosarium. Instead of confinement behind high walls, he wanted to try Christian love and liberty, and to spur leprosy research at the Paris Pasteur Institute.

With American backing he was able to purchase the Valbonne Chartreuse, which still is supported by gifts from Canada, the United States and Switzerland.

Delord spent years overcoming initial opposition. He campaigned successfully for the repeal of segregation laws and proved that the overwhelming majority of lepers preferred to go untreated rather than be uprooted from family and community. Thus their chances of spreading the bacilli were far greater. The first patient arrived at Valbonne in 1929.

Philadelphe Delord died six years ago, but his two sons have continued their father's work.

IT WAS MY PRIVILEGE to share the Delords' table with Professor Chaussinand, famous French leprologist, and Emile Henry, a journalist friend of mine whom I had last seen in French Equatorial Africa in 1940. "We'll co-operate in writing the report on Valbonne," I said.

"All right," he answered smiling, "I'm a patient here."

He seemed in such good health and spirits, not showing any signs of his condition, that at first I refused to believe him.

In his comfortable two-room apartment, furnished with his own gay chintz-covered furniture and tape recorder, he told me his story. The radio (with extra-large knobs for handling by the insensitive hands of sufferers) played softly.

Two years ago Emile had paid only casual attention to a purple spot on his calf, the size of a penny (in Equatorial Africa you are used to insect bites). When it failed to heal, however, he consulted his doctor. The practitioner scraped the spot, not hurting him a bit. The verdict was rapid and brutal: leprosy. Emile sold his newspaper and came to Valbonne for treatment.

THE DISEASE, however, has not meant the end of his journalistic career. He contributes regularly to leading French publications, traveling every month (by public transportation) to Paris where he meets editors and carries out assignments.

But he has had to give up spending weekends with his wife and children at Avignon, seventy miles from Valbonne. To help support their large family, his wife has set up a millinery business. But in order to avoid possible boycott, she visits him.

"My case is so early," Emile told me, "that complete cure isn't too far ahead. I'm lucky. Tell fellow sufferers that they should tell of their condition at once. Some hesitate for so long before treatment that it's too late."

Patients at Valbonne receive frequent visitors, attend weekly movies, give parties. Married couples have special housing. Four students are continuin their studies at the leprosarium. The a mosphere is optimistic because patien are convinced that by following the i structions of the house leprologist the chances of recovery are good.

They are discharged after twelve co secutive monthly laboratory tests ha shown that they are free from Hanse bacilli. And only the worst generalize cases are treated at Valbonne. Men ar women who have the localized tuberc loid form of the disease need not lea family and job, but can follow a discre treatment in one of the five out-patie clinics in France.

I LISTENED WITH INTEREST to the staf conversation: sagas of heroic scientis trying vainly to infect themselves by i oculation, of consecrated researche racing to evolve a cure for the worl ten million sufferers, stories of battl lost and of the final triumph.

Science has now found the sulfo drugs which can stop the dread baci These are used in conjunction with ir to prevent damage to the blood. A since leprosy is usually acquired in chil hood through intimate, prolonged conta with sufferers, mass inoculation of t younger generation in the world's ende areas (although at present in a high experimental, unproved stage) will time completely conquer the scourge.

Mankind's age-old nightmare is at l in the process of being dispelled.

REPRINTED FROM HIS MAGAZINE (INTER-VARSITY CHRISTIAN FELLOWSHIP)

Birth of a Magazine

A new periodical geared to the interests of Lutheran youth makes its bow next month

BY RALPH R. HELLERICH

IN MANY WAYS Phil was a normal teenger. But he had grown under the love nd care of an overly protective mother. Other young people might have relled. Phil became more and more coninced that his mother was right — he *ust* take every precaution to protect imself. He began to show first signs of ypochondria. Every sniffle became a atastrophe.

But he suffered from his own weakess. The other fellows in school made n of him. He gained a reputation as a whiner." If only he could be like Joe, e popular star of the basketball team . . .

BUT JOE was facing a problem, too. e *was* popular and an able basketball ayer. The trouble was that Joe wasn't pposed to play basketball this year.

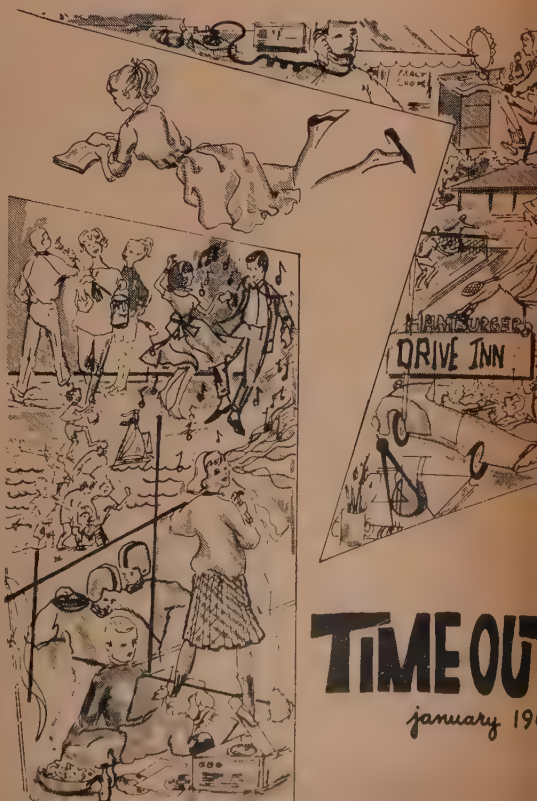
The conference to which Joe's high hool belonged had a rule which said at a player was eligible for high school sketball for only four years. Joe started aying basketball four years ago in eepville, before he moved to Ameywn.

Because he flunked out in his first year, had already played four full seasons. hen he told the coach about it, the ach told him just to keep his mouth ut. "Don't say anything, and no one'll er know the difference."

But Joe knew—and it bothered him. e'd have to go on living the lie for the hole season. And supposing someone discovered the fact that he had played for a year in Sneepville? What effect would it have on his chances of getting a scholarship for college?

The questions bothered Joe as he was getting ready to meet his steady date, Phyllis . . .

PHYLLIS WAS HAPPY that Joe had called again for a date tonight. She hadn't heard a word from him since last Saturday night. Every time he had passed her in the hall this past week he had barely mumbled hello. Before last week he



couldn't talk enough. That night certainly had made a difference!

They had been going steady for almost a year—dances, parties, church. Of course they had kissed each other. But last Saturday night Joe had wanted more. "We're going to get married anyway right after we graduate," he had begged.

Phyllis had refused, and Joe had driven her home in disgust. Now she was troubled. She loved the big lunk, and it was true that they were going to get married soon, but how should she deal with him tonight?

KAREN'S DECISION wasn't nearly as pressing as that of her sister Phyl. Karen was giving some thought to what she wanted to do next summer. Since she was finishing her junior year in high school this year she had quite a few opportunities before her. For the first time in her life she'd be old enough to go out and get a regular job.

Mom and Pop had said that if she did she could save all her money to help with the college expenses. Then, too, Aunt Wilma had offered her the chance to go along on that tour out West—that could be interesting and exciting, too. And at Luther League they had talked about work camping. What should she do?

PHIL, JOE, PHYLLIS, and Karen are typical of the young people for whom *Time Out* was designed. *Time Out* is the new magazine to be published by the Luther League of America. The first issue will appear next month. Its content could well speak to the problems of these teenagers.

Not that a single issue of *Time Out* could help solve such serious problems in the life of any teenager. But the Luther League does hope that the new magazine can become a beacon to help young people understand the gospel, and then to make ethical decisions in the light of this understanding.

This sounds like a tall order. It is. But the Luther League staff is convinced that the message of the gospel can speak to today's young people. Their problem is to discover how it can speak most effectively.

THIS WAS the problem which faced the staff when the decision was made early this year to replace the present magazine *Luther Life*, with a new reading magazine. There are many ways to design a magazine, but here is how we did it.

First thing was to become aware of the real interests and needs of young people. This is an ongoing concern of the Luther League staff—so this was not too difficult. Next, how can the gospel best be brought to bear on the interests and needs of teenagers?

The editor of the new magazine was given the task to see what other magazines had to say about it and how they said it. We subscribed to *Seventeen*, *16*, *'Teens Today*, *Teen Screen*, and *Mad*, and did some serious studying.

The editors of other church publications for youth were visited. How did they go about their task? What secrets had they discovered? What interested their readers?

Once this had been done, the first of many "preliminary descriptions" of the new magazine was proposed. Everything from editorial policy to advertising rates was included.

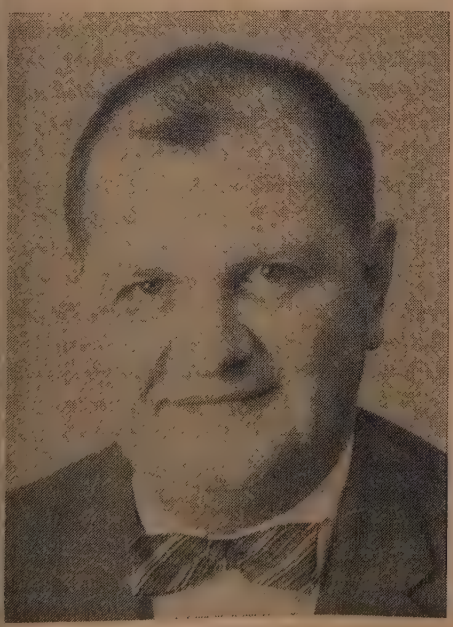
The first description was shared with parish pastors, editors, and youth leaders. Then it was revised. A second revision was field tested with young people. Then it was revised. The third revision was submitted to the executive committee of the Luther League. Then it was revised—and finally approved.

An interesting sidelight involves the choice of a name for the new magazine. All sorts of suggestions were made—some good, and some not so good. Someone suggested that it be titled the *Luther League of America Messenger and Advance,* because the initials spell the word "llama."

Another wag suggested calling it *Oops!* While the staff conceded that this might become a watchword for the editor, it could nonetheless not be used as a title.

For a while some thought was given to having a foreign word for the title—such as *Gesundheit.* But then no one on the LLA staff speaks Italian, and they thought that if they use a word they *should* know what it means.

With the final approval of the executive committee, work was begun immediately to secure writers and artists for the first issue. Mary Bergstrom, a young artist from St. Paul, Minnesota, who supplied the art work for the first cover, succeeded in capturing the spirit of the name that was chosen. It is hoped that our young people will take time out from their activity-filled lives to read *Time Out.*



"Time Out" Editor Hellerich
Answers to many problems

Two fictional stories are slated for the first issue. One, "A Difference of ONE Point," should help Joe with his problem. The other, "Don't Make Me Suffer," might make good reading for both Joe and Phyllis. Phyllis would also do well to refer her problem to "Straight Talk," a pastoral counseling page written by a pastor and his wife.

One of the articles, "I Can't Stand Somebody Who Pities Himself," certainly has a word for sickly Phil. Bill Anderson is an eighteen-year-old who has a right to make that statement—since he was born without arms and possesses only parts of legs. Another article, "God Gave Us a Memory," was written by one of the girls who served in a work camp in British Guiana this past summer. This might help Karen decide what she should do. Still another article speaks of the difficult situation in which teenagers in East Germany find themselves.

There are also numerous columns which will speak to special interests.

Program highlights from the LLA office will be carried, as well as news concerning youth and their activities. Each month a guest youth editorial will appear. Two pages will also be given to a guest pastor, to help strike the special spiritual note for the season.

The Luther League staff has no delusions of grandeur about this new magazine. *Time Out* will not herald a New Age, nor is it a perfect panacea for all the ills of teenagers. But it will do everything in its power "to bring the message of the gospel to bear upon the needs and interests of our young people."

FIVE MAKE A FAMILY

Planning for Advent

"I'M FROZEN!" Karen flopped on the sofa without taking off her heavy jacket, or gloves. Her long legs, in plaid ski pants, stretched out like sticks.

"Am I glad I took your advice about wearing slacks, Mother. The church was like ice. It was all right while we practiced in the warm choir room. But we had to go into the church to go over a special anthem with the organist. B-r-r-r!"

Karen shivered in memory of the icy choir loft. I shivered in sympathy, because I remembered my years in the choir, and how we sometimes came to practice and found no heat on. Dan always says that in the church of his youth, the janitor didn't feel it was necessary to turn the heat up for choir practice or for confirmation class, because "those kids are too hot blooded anyway."

"I'M BEGINNING to thaw," Karen announced. "Some of us intended to stop at the Snack Shack for a soda, but we were so cold we headed straight for our cozy firesides."

"No fire here," our matter-of-fact Sue announced.

"Oh . . . don't be so right all the time," Karen snapped. "I was speaking figuratively . . . like . . . keep the home fires burning . . ."

"And . . . don't fire till you see the whites of their eyes . . ." Pete yelled. He had overheard Karen's last sentence as he erupted into the room. "What's new with choir, Karen?"

"Nothing much," she said absently, picking out her favorite nuts from the bowl on the table. "Ummm . . . good Having the nut bowl here reminds me c the holidays."

She gathered the shells and rose to tak them to the kitchen. "Oh . . . I forgo We did do something special. Practice another Advent hymn."

"I like the way the choir director i spot-lighting the Advent season this year," I said. "Sometimes we forget Adven in the rush of preparing for Christmas This year the church is really building u to Christmas, rather than rushing pellme to Dec. 25."

"YEH, EVEN in confirmation class," Pete observed. "We've sorta dropped ou regular study and are reading and talkin about the events that led up to Christ birth. We started this week." Pete's han was in the nut bowl now and shells wer flying.

"Clean up the floor when you're done," Karen ordered. "I've picked up my shell I'm not going to pick up yours."

"Talk about the Christmas spirit . . Sue said scornfully. "You and Pete ar always quarreling."

"We are not," Pete insisted.

"Brother and sister often quarrel. I shows they love one another," Kare said learnedly. "I read that in one of m textbooks. Brothers and sisters can't g along perfectly. Wouldn't be human."

KAREN dismissed the subject of brothe sister love. "You know, Mother, whe we first talked about the Advent seaso at choir rehearsal in early Novembe

several of us told of things our families did to observe Advent. We thought the choir might do something special for Advent . . ."

"*Our* family doesn't observe it in any special way," Pete said. "Except that we go to church each Advent Sunday and maybe hear a special sermon."

"But last year we *did* observe Advent," Sue said. "Remember, Mother? We were asked to the Wagners the first Sunday in Advent. And they had an Advent wreath. And I lighted the candle for the first Sunday in Advent." Sue became excited as she remembered that Sunday afternoon.

"And then Mrs. Wagner asked us back the rest of the Advent Sundays," I remembered. "And several others . . . Mr. and Mrs. Mawson, Mr. and Mrs. Detrand . . . and didn't our pastors come one Sunday?"

"Let me finish!" Karen shouted above our conversation. We subsided and she took the floor. "I told the choir about the Wagners' Advent wreath and the Bible reading and the recordings we played. So—guess what we decided?"

"The choir's having an Advent wreath?" I guessed.

KAREN NODDED. "I must have forgotten to tell you. In November we decided instead of having a choir Christmas party—there's always such a rush of activities right at the holiday season—we would have an Advent service at each choir rehearsal during Advent. Very brief. Pastor Ittel or Pastor Hanson reads from the Bible or talks, we have a prayer, and we light a candle in the Advent wreath."

"Who made the wreath?" Sue asked.

"A committee of three," Karen said. "Benny volunteered because his father has pine and evergreen-type trees on their farm. A couple of girls went out to Benny's farm and made our wreath. Benny's father helped make the wire circle for the wreath and the candle holders. It's a beautiful wreath. And our service at choir is beautiful, too."

"The choir is becoming more and more creative and experimental," I said. "I'm glad to see that. You're tackling quite different types of music, as well as the familiar, well-liked music. And you pay more attention to the church seasons and holy days. Your director is full of ideas. Makes me want to be a choir member again."

"COME ON, Mother, join up," Pete said, grabbing my hands and pulling me from the chair.

"No. I'm not adding another activity," I said firmly, more to myself than to Pete. "Sunday school, church, women's groups, volunteer jobs in evangelism and every-member visiting, helping in all sorts of church affairs . . . that's enough. Can't spread myself too thin . . ."

"But, Mother," Sue wailed. "You *promised* my Sunday school teacher you'd help with the Christmas program."

"Oh that . . ." I waved a hand, as if I did that sort of job in my sleep. "I've put that on my calendar for the last week in the Advent season . . ."

✠

GOD IS THE CHIEF end of our existence, not we the chief end of his being. We find our prayers filled with all the fullness of God when we glorify him rather than attempt to subvert him to our petty pursuits in life.—WAYNE E. OATES in *The Revelation of Human Suffering* (Westminster)

WORSHIP NOTEBOOK

WILL ROMAN CATHOLICS OUTGROW US?

I AM TIRED of hearing it said that the Roman Church is taking over the country because "the Protestant churches and particularly their pastors are asleep!" *If* the Roman Church has been successful in extending its influence (and isn't that the mission of the church?), it's because that church knows what it has to do, and how it intends to accomplish that purpose. IF our church is not so successful, the fault lies with all of us.

Take worship, for example. The Roman Catholic knows that he is "under obligation" to attend mass on every Sunday and holy day. For him this "obligation" is a matter of law, although the individual may not always interpret it as a legal requirement.

A Lutheran, on the other hand, is under no less obligation, although this has never been "spelled out" in anything like church law. He too ought to attend services every Lord's day and holy day, but his motivation is different. At least it ought to be.

BUT WHAT really happens? For many of us, "going to church" is a matter of deciding on Saturday night or Sunday morning, "whether I feel like it or not." Services are something you take or leave, and one goes or does not go as he wishes.

Moreover, we have gotten into the notion that a person goes to church primarily for what he can get out of it. God, according to such foolishness, is a convenience, to be called upon as the need arises. God is not someone who gives *when* we need, but rather Someone who *has* given us all that we have and are.

Such a view looks back upon what God has done for us, and continues to do fo us. It sees God guiding and directing ou every moment, when we let him. For al this, worship is the time we have to sa "Thank you."

If one goes to worship God out of sense of gratitude, to offer his "response to God's grace, he's not going to b greatly concerned with the mechanics o worship. To listen to some people com out of church you'd think they were dra matic critics of the local newspaper Nothing satisfies. The whole is a per formance which is to be subjected to th scrutiny of personal whim and desire without any concern for what is right proper and orderly.

WE WANT the preacher to set us o fire. We don't mind if he becomes s enthusiastic in his sermon that he step on a few toes, but heaven help him i they happen to be ours. The choir at tempts an anthem beyond its capability the hymns are the same old dreary monotonous, dull tunes we've sung fo years, and we complain.

If the pastor has a few ideas designe to improve worship so that it seems lik the court of God's presence, anxiou voices are raised. "But this isn't the wa we used to do things. And if they wer good enough for Grandpa, they're goo enough for me."

Let the pastor start by telling the cat chumens that they have to memoriz sections of the catechism before the can be confirmed. Let him tell the me of the parish that he wants them to rin door-bells instead of watching TV. L him suggest to the ladies that bazaars an

"Because the littlest things upset my nerves, my doctor started me on Postum."

"Spilled milk is annoying. But when it made me yell at the kids, I decided my nerves were too much on edge.

"When I saw my doctor, I told him I also hadn't been sleeping any too well. Nothing wrong with my health, the doctor said after the examination. But perhaps I'd been drinking lots of coffee? You see, he told me, many people can't take the caffein in coffee. I ought to try Postum, he said. It's 100% caffein-free—can't make you nervous or keep you awake.

"You know, it's true! Since I changed to Postum I do feel calmer and sleep better! Can't say I enjoy spilled milk—but trifles don't really upset me any more!"

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bridge parties are less effective missionary work than afternoons and evenings spent in clinics aiding the poor and sick . . . And watch the fur fly! "Who does he think he is . . . no one's going to tell me what to do!"

AND WHILE I'm on the subject, how do people get to be members of the Lutheran Church. Well, for one, infants are baptized, but only after parents and sponsors have made some very important promises about the child's future training. Children go to instruction for several years, and then they're confirmed. But what about the rest, the average adult who becomes a member of the congregation at an age when he would not be at home in the teen-age confirmation class?

The church has provided three orders. One is for the restoration of the lapsed, people who once were members but fell away. It's not often used. We don't want to offend anyone.

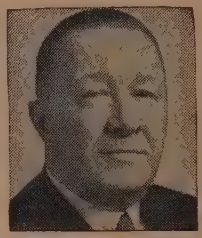
Another order is for those who come by letter of transfer. I find it difficult to apply this to anyone other than a person coming from another Lutheran congregation. How a Methodist congregation can transfer one of its members to a Lutheran church is beyond me. Yet, here again, we don't want to offend, and so people who have no training in the faith as we understand it are admitted to our fellowship without a period of instruction.

The final order is Confirmation and this means that after a period of instruction one *confirms* publicly his acceptance of the faith as he has received it.

Apart from these three forms, the church provides no other forms. Yet, were a pastor to try to hold rigidly to these forms and these alone, the criticism would be sharp. "He's too strict!"

I don't think anyone who is a Lutheran has got a right to talk about the growing strength of the Roman Church in this country unless he is doing his utmost to make his own church just as strong.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Lutheran practices

QUESTION: I am puzzled about the practice of refraining from eating meat on Friday and other "fast days." I never knew that Lutherans were expected to do any fasting, but some members of our church seem to observe fast days—people who have Catholic relatives. I do remember that my mother did not serve meat on Good Friday.

I asked a Catholic why she fasted. She could give no reason except that the church said she should. I have noticed of recent years that Lutherans seem to emphasize "giving up" things during Lent, such as candy, cake, and smoking. This seems to mean that more money and time are to be given to the church. Such abstinence may help one's figure but I don't see how it helps God. I am wondering.

REPLY: Your letter indicates that you are living under rather strong Roman Catholic influence. It suggests that by doing this and refraining from that you somehow earn something from God. This, of course, is out of line with the New Testament. Luther's words, "fasting and bodily preparation

are a good outward discipline," represent our viewpoint, and, I believe, that of other Protestants.

"No meat on Friday" (but fish) is a Roman Catholic creation practice and a survival of primitive magic. Pay no attention to it. The New Testament does not teach such a thing. Each Christian must, with God's help, decide how he will carry out self-discipline. What each one will give to the church is also a matter which each one must decide for himself, in consideration of his devotion to Christ, his obligations to his family, and his actual ability to contribute. We ought to live according to an enlightened Christian faith rather than to follow the dictates of a hierarchy which has imported various non-Christian superstitions and customs into religion.

Unhappy mother

QUESTION: We have a problem which has been building up for ten or more years, and I believe it will soon come to a head. My husband lost his father six months ago, and that is when things began to "pop." His brother, ten years younger, has always had his way in most things, and now he really wants to run everything, including his mother.

We wouldn't object to this so much if he were really making Mom happy, but Jud and May are actually making her miserable. She won't say a word to them but she complains to us. We don't feel that it is up to us to straighten out the situation. On the few occasions when we have expressed an opinion we only made her more unhappy, because all the resentment was then taken out on her.

As a matter of fact, this whole problem is so silly, but how can we get the other persons to see it? If Mom would only tell her other son and daughter-in-law when they displease her and let them know she wants to be independent as long as she is able to be so, she would gain their respect, even though they would at times get angry. They always get angry when anyone crosses them. We just can't take much more of this complaining without saying or doing something. Of course we would like to avoid unpleasantness.

REPLY: There must be many facts and circumstances to which you have made no reference in connection with this family difficulty. It is this lack of many details that makes adequate suggestions almost impossible, except in on-the-spot consultation. But, on the basis of this very limited information, I am offering an idea which may prove helpful.

Ask for a conference of all the persons concerned at one of the homes. Ask that it be pleasant, calm, serious, and with good will to all. "Mom" must be willing to express her complaints in the presence of all. You may be able to bring this about by asking her questions in the group. If necessary, cite some of the complaints she has made to you, and try to get agreement on easing or eliminating them.

Say or do nothing that would be unnecessarily irritating to Jud and May, but be candid. Reading to the group the twelfth chapter of Romans may set the right mood for the session. If all cannot be worked out at one sitting, be ready to have one or two more meetings. Opportunity to reflect on the problems between sessions may prove valuable.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

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BOOKS

ARTIST AND THEOLOGIAN

The Borderland. By Roger Lloyd. Macmillan. 111 pages. $2.50.

This slim volume consists of three lectures delivered at University College of North Wales by an Anglican clergyman. Canon Lloyd indicates in his preface that his lectures were a byproduct of his earlier ambition to write a "really big book" on the relationships between Christian theology and English literature. The "borderland" of the title refers to the shadowy region where literature and theology may meet.

The lay-artist, according to the author, is no longer regarded with suspicion by the theologian; this new attitude he attributes largely to the writings of G. K. Chesterton. Many theologians would object to the implication that they are professional obscurantists communicating in an impenetrable jargon. Many authors would resist the suggestion that their function is to be popularizers of theological concepts.

Some of the examples of literary-theological relationships cause surprise. To most modern readers, the religious passages in *Robinson Crusoe* seem to be sentimental moralizing and the book as a whole seems the epitome of the 18th-century secular view of man; but Canon Lloyd finds it a description of evangelical experience comparable to that of Paul or Augustine. Another unexpected example is *Tom Brown's Schooldays.* Less surprising are the numerous references to Charles Williams and Dorothy Sayers.

This brief discussion of the interplay between literature and theology admittedly skims surfaces, but in doing so it stirs some intriguing ripples.

Springfield, Ohio WILLIAM COYLE

DOCTOR IN AFRICA

The Man Next to Me. By Anthony Barker. Harper. 174 pages. $3.50.

"An Adventure in African Medical Practice" is the sub-title. Dr. Barker and his wife are two British medical doctors who went down to Zululand in South Africa at the close of the first World War to establish a hospital and medical center. Dr. Barker's easy-flowing account of his experiences reveals a keen insight not only of the customs and life of the natives, but also of the important business of learning to live with them. His keen wit and delicate humor show that he deeply discerns the fact that "there has been a great deal to learn on both sides."

The book deals with a widely scattered people in the hinterlands of Nepal, and the introduction states "To find articulate, politically conscious Africans you must go elsewhere, to the townships and locations of the great cities, where the sting of Apartheid and political impotence is more sharply felt." Nevertheless, Dr. Barker's experiences reveal the depth and reality of an emerging people who need physical and spiritual guidance in that emergence.

Anyone who is interested in what medical missions can do for the African peoples would be most intrigued with Dr. Barker's stories of his patients and his patience, which he admits grows very thin at times. His candid treatment is most refreshing.

Philadelphia MRS. FRED C. WIEGMAN

LOVE WINS VICTORY

Wednesday's Child. By Margaret Arbore Berg. Muhlenberg Press. 197 pages. $3.50.

"Can I write a happy story about a retarded child?" Margaret Arbore Berg, whose son was stricken with cerebral palsy, asked herself this question and succeeded in her book, *Wednesday's Child.* It is the story of Rose, told by her twin sister, Ivy, covering their seventh year in the time before World War I.

The Hanneman family consisted of Mama, who "loved perfection"; Papa, a watchmaker, wise and jolly; Harold, the oldest child; baby Jud, and Grandma, in whose house they all lived. Then, too, there were

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the twins, Ivy, younger by twenty minutes, lucky to be born on Thursday, and Rose, Wednesday's child, frail and weak. Though she was not mentally deficient, Rose, because of brain damage, was never to become a normal child.

The whole life of the family revolved around Rose. Each accepted her in his own way. Mama worked constantly to make her a little more normal. Papa lent Mama his strength for her efforts. Harold protected her, while Ivy just loved and understood her. Lack of medical knowledge left Mama to work things out as best she could, teaching Rose to count and read, massaging and exercising her until she was able to hold her head up. She took Rose to every new doctor she heard of, without success, and was even swindled by a healer who came to town.

Mrs. Berg's style of writing delights as it fills one with nostalgia for the "Radiant Home Heater," "Our Word Is Our Bond," store, and "Hattish Hats." Characters and events are drawn with skill. The strength of the story lies in the deep joy and love the whole family feels for Rose, as well as her response in return. They do not feel deprived, but enriched. We rejoice in the progress made with the retarded, but at the same time we know that no child could be more loved than Rose, "Wednesday's child."

Elgin, Ill. DOROTHY B. SCHENCK

VICTORIANISM IN CHURCH

An Errand of Mercy. The Evangelical United Front, 1790-1837. By Charles I. Foster. University of North Carolina Press. 320 pages. $6.50.

In reading this book one soon learns that the title is a jab of cynicism, unrelated to the content of the volume and related only to its style. The title is a label the author has invented to designate the interlocking activities of the Christian people of Great Britain and the United States in the lines of Bible distribution, missions, and moral reform in the period designated.

The reader soon discovers that the author has not the slightest respect for any of these movements among Christian laymen and clergymen a century and a half ago, except as they were implements of "ideological warfare." His comments and choice of the materials he quotes suggest that he is strongly opposed to the American Bible Society, the American Tract Society, the American Peace Society, the American Temperance Society, and a multitude of other "American" societies (160 are listed). They constitute imported "Victorianism." He seems to bury them under a protracted shower of cynicism, contempt, and scorn.

The author regards his book as a case study in the power of American Victorianism as a conservative counterpoise to native radicalism. He writes out of a wide background of research among the printed reports and other documents of these early benevolent "societies," and if one can ignore the thrusts of cynicism and the shafts and sneers of contempt, one can gather a lot of facts about these societies, their origin in Great Britain, their modification as they were adopted to American conditions, their great influence in America during the first forty years of the republic, and their sudden disappearance as national institutions (with a very few exceptions) when the spirit of sectionalism and sectarism took over during the second quarter of the 19th century. A very comprehensive and useful bibliography of more than 600 titles is included.

Gettysburg, Pa. ABDEL ROSS WENTZ

Black Rock. Mining Folklore of the Pennsylvania Dutch. By George Korson. Johns Hopkins Press. 453 pages. $7.50.

Pennsylvania German farmers in the Lehigh and Schuylkill valleys in the late 18th century found outcroppings of a peculiar kind of coal here and there. Later the anthracite industry developed and many farmers became miners.

This was all a long time ago (anthracite mining is now a seriously depressed industry). Mr. Korson, with a passion for the picturesque, has collected quantities of human-interest detail about the life of the Pennsylvania Dutch in the coal regions, including chapters on their religion, courtship and marriage customs, dialect, folk songs.

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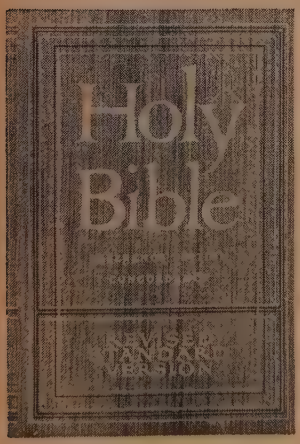

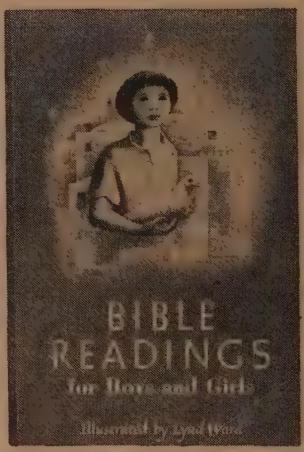

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French Protestants hold Assembly

FRANCE: Valentigney. Nov. 4. — THE tenth general assembly of French Protestants was held at Montbeliard this fall. Delegates convened in the predominantly Lutheran town in eastern France from Oct. 29 to Nov. 1.

There are 800,000 Protestants among the 45 million Frenchmen. Two-thirds of the Protestants are Reformed, the rest Lutherans. They're divided into seven church bodies of which four—two Reformed and two Lutheran—comprise the vast majority of church members. In the once-German Alsace the memory of the past tradition lingers on through a "concordat" which established relations between church and state. Church-state separation is strictly observed in the rest of the country.

President of the Protestant Federation is Pastor Marc Boegner, one of the former presidents of the World Council of Churches. The Federation has had several occasions in recent years to issue official statements on national and international affairs.

EVERY FIVE YEARS the federation holds a consultative assembly. This year the Lutheran church was host. Attending were 120 delegates from the churches and 40 delegates from interdenominational agencies and institutions.

The assembly stressed its bonds with the world-wide church by inviting the World Council of Churches' secretary general, Dr. Visser 't Hooft. Also present were representatives of the Lutheran World Federation, the Alliance of Reformed Churches, the Baptist World Alliance, and delegates from the church bodies of neighboring countries, such as the Bishop of Sheffield, representing the Archbishop of Canterbury. On Sunday, some thirty guest pastors preached in Lutheran churches of the host city.

Among reports received were two major studies of the transformation of France's social structure over the past 50 years and on the mission of the church in this emerging society. The work of the church was reviewed in light of its efforts toward unity, witness, and service. The assembly focused its interest on two items: a pledge of unity, and a message on Algeria.

As to unity it should be noted that Lutherans and Reformed co-operate closely in France, share the same theological schools, the same mission society, Sunday school and youth organizations. Intercommunion has been practiced for centuries.

THE ASSEMBLY went on record in favor of further progress toward unity. It confessed with regret that the present division among French Protestants represents a major obstacle to the church's mission, and requested the churches to "conform with the will of the Lord in pursuing more mutual contacts that would guide them further along the path of unity enriched by diversity."

The Algerian question (see *The Lutheran*, Nov. 16) was examined in a detailed statement which outlined the position of the church. The church could not refrain from speaking clearly on a tragedy whose end is not in sight and which constitutes a grave spiritual problem especially for the young people. The assembly asked that its president, Pastor Boegner, act jointly with the Archbishop of Paris, Cardinal Maurice Feltin, the Chief Rabbi and the Rector of the Mosque in making appeals to French President Charles de Gaulle and the nationalist Algerian leaders for a truce.

—MAURICE SWEETING

Modern Sanctuary Dedicated by Christ Church at Carey

By E. RUDOLPH WALBORN

COLUMBUS—A contemporary styled $300,000 sanctuary in tan brick and Indiana gray limestone has been dedicated by Christ Church, Carey, Ohio, Dr. T. Benton Peery, pastor. It stands beside the 70-year-old building it replaces, and is integrated with a parish education building built in 1925.

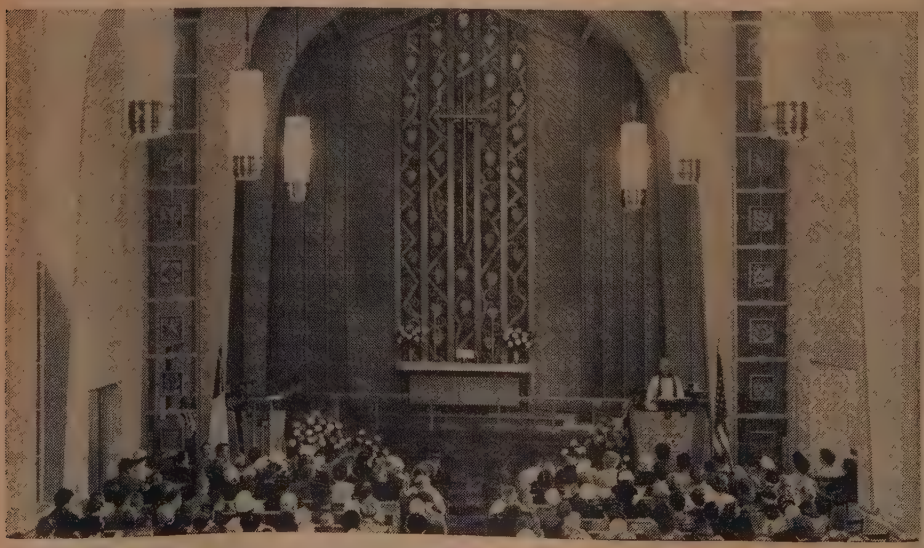
The church was dedicated on Oct. 30. President Herbert W. Veler preached and a son of the congregation, Pastor Virgil L. Yohe, of Erlanger, Ky., assisted in the service. The church will seat 500 in pews in nave and balcony.

Dominating the chancel wall is a 12-foot brass and walnut cross, suspended in front of a scarlet dossal cloth painted by Louis Ewald, of Philadelphia. The blue and red of the dossal are repeated in hand-carved wooden blocks which separate the nave from the chancel, with eight on each side illustrating the symbols of the church year.

A glass screen with sand-blasted symbols separates the narthex from the nave. A 135-foot tower and steeple is decorated with 21 hand-carved stone symbols. Windows and sanctuary lanterns are in frosted glass. The building also provides office and study space, a parlor, and classroom facilities.

FOLLOWING a Thanksgiving morning service Nov. 24, the congregation of St. Paul's Church, Warren, Ohio, Carl Coad, pastor, went to lay the cornerstone of a $263,000 building on which construction began in September. The stone from the building in use since 1922 will be used.

The old downtown building is being sold to Trinity Church, a Lutheran Church—Missouri Synod congregation, for $50,000 and Trinity's present small building, valued at $45,000, which St. Paul's is now offering for sale. Trinity has paid $40,000 in cash and will receive $200 monthly rent until St. Paul's is able to occupy their own building next summer. A further $10,000 in cash will be received at that time along with transfer of Trinity's building.



Interior view of new Christ Church, Carey, shows cross suspended in front of painted dossal

Findlay Church Breaks Ground

ST. JOHN'S CHURCH, Findlay, Charles T. Mueller, pastor, broke ground on Reformation Sunday for a new $200,000 chapel and educational unit, on a new site near the eastern city limits. The present building, in downtown Findlay, was built in 1901.

ST. MICHAEL'S CHURCH, Mifflin, Robert E. Linder, pastor, observed its 125th anniversary on Oct. 23 when President Herbert W. Veler spoke.

FIRST CHURCH, Lorain, Robert Boettger, pastor, has exceeded a $115,000 challenge goal in pledges toward a new education unit now being planned by architects to be built at the present site.

PASTOR GEORGE D. KEISTER, whose service at Holy Trinity Church, Salem, is exceeded in length by only two other pastorates in Ohio, will retire Dec. 31 after 33 years in the eastern Ohio city. A native of North Georgetown, he was ordained in 1922 and served at First English, Marysville.

IOWA

Lutherans in Iowa Seek Home Mission Co-operation

By ALFRED J. BEIL

DES MOINES—Iowa National Lutheran Council Regional Home Mission members and mission officials of the Lutheran Church —Missouri Synod in Iowa met in Des Moines, Nov. 7.

This was the second meeting this year with the Missouri Synod officials. The purpose of the joint conference was to discover if a working relation between the two groups is possible. The officials of the Division of American Missions, NLC, have made a study of the proposal, and report that at this time there is no basis for an official common procedure in home mission work.

The meetings have been cordial and have provided opportunities for better understanding of the respective mission programs. Before the session adjourned, the two groups unofficially shared with each other plans for starting new mission congregations in Iowa.

Ohio Woman 100 Years Old

HARTVILLE, OHIO—Mrs. Amanda Brouse, a member of St. Jacob's Church for 62 years, celebrated her 100th birthday on Sept. 13.

Mortgage Paid 16 Years Early

REDEEMER CHURCH, Des Moines, the Rev. Arthur M. Simonsen, pastor, has paid an $8,000 second mortgage on its $200,000 church building, 16 years in advance of the due date. The third, fourth and fifth mortgages amounting to $31,000 were paid on an average of seven years before they were due.

The pre-payment of mortgages by Iowa Synod mission loan congregations is in response to a request by the Board of American Missions. Dr. Karl Henry, in a communication from the board last Sept. 20, wrote, "this early payment of mortgages is vital to the future life of mission congregations in desperate need of their permanent first unit. At least 20 additional congregations will be able to build in 1961, depending on the response of 'housed missions' to this appeal."

Redeemer now has property valued at $244,500. The baptized membership is 778.

Chaplain Has New Book

CHAPLAIN F. HERBERT MOEHLMAN, Orlando, Florida, dedicated his *Quiz Book No. 3*, entitled "Bible Challenges," to Synod President Alfred J. Beil. The questions and answers are on the subject "Who Do You Say That I Am?" This is the 14th book written by Pastor Moehlmann and published by Concordia.

Pastor Moehlmann was commissioned a chaplain with the rank of first lieutenant on April 16, 1930, and retired for physical disability as of Nov. 30, 1946, with the rank of full colonel. He organized Trinity Lutheran Church in Waterloo, Iowa, in October 1920, and served as its pastor until June 1930.

Dr. Heft Named President Of Deaconess Work Board

DR. C. DONALD HEFT, of Oaklyn, N. J., was elected president of the Board of Deaconess Work at the board's biennial organizational meeting at the Philadelphia Motherhouse Nov. 17.

DR. C. DONALD HEFT

Dr. Heft, who has been secretary of the New Jersey Synod for the past ten years, is pastor of St. Mark's Lutheran Church, Oaklyn.

A graduate of Wittenberg University, Springfield, Ohio, and Philadelphia Seminary, Dr. Heft was elected to a two-year term as board president. He succeeds Dr. John L. Deaton, of Baltimore, who died last month.

The board also elected David J. Jones as vice president, and Stephen E. McLoughlin as treasurer. Both are Philadelphia businessmen. Sister Mildred I. Winter, executive secretary of the board, was elected secretary.

The board adopted a record budget of $159,175 for 1961. Largest part, $75,430, will be used to operate the Philadelphia and Baltimore motherhouses and training schools.

The sum of $18,000 was allocated to continue the Associates in Deaconess Service (AIDS) program. It was established in 1957 to recruit women for church work.

Sister Mildred noted that approximately 200 deaconesses and students work and study at the two motherhouses and training schools. There are 170 deaconesses serving ULC congregations and institutions in the United States, Canada and Africa.

Augustana Pastor to Join Long-Range Program Staff

THE REV. PAUL M. CORNELL, 33, pastor of St. Matthew's Lutheran Church (Aug.), Mount Jewett, Pa., will join the staff of the Long-Range Program in Philadelphia next Jan. 2.

PASTOR PAUL M. CORNELL

The Long-Range Program is the cooperative project in parish education of the four Lutheran bodies expected to merge in 1963 into the Lutheran Church in America.

The program is designed to encompass the entire educational needs of congregations.

Pastor Cornell, as departmental secretary of camps and summer schools, will direct this phase of the parish education work. He will also spend half of his time in work on the on-going parish education program.

A native of Fort Dodge, Iowa, he is the son of the Rev. and Mrs. Martin L. Cornell, an Augustana pastor at Belmont, Mass.

Pastor Cornell studied at Upsala College, East Orange, N. J., and the University of Minnesota. He graduated from Augustana College in 1949 and enrolled at Augustana Theological Seminary, Rock Island. Ordained in 1953, he served as pastor of Calvary Lutheran Church, Philadelphia, until 1956 when he became pastor of the Mount Jewett church.

Canadian Lutheran Council Re-elects Jacobi President

KITCHENER, ONT.—Dr. A. G. Jacobi was re-elected for a third term as president of the Canadian Lutheran Council at its meeting in Zion Lutheran Church, Lunenburg, N. S., Nov. 17-18. Other officers re-elected are Dr. Otto Olson, Saskatoon, vice president; the Rev. Edward Krempin, Calgary, secretary; and Walter Schultz, Winnipeg, treasurer.

Dr. Earl Treusch was re-elected for a three-year term as executive director. The term of his assistant, the Rev. Robert Erickson, was extended for an additional year.

Budget for 1962 was set at $77,786, a 10 per cent increase over 1961. Largest single increase is for the division of public relations to take care of an expanded distribution of TV and radio programs.

Approval was given to extend a call for an executive secretary for the Division of Welfare.

Following adjournment the members held a vesper service in the "Little Dutch Church" in Halifax. This church was the first Lutheran church building erected in Canada. It is now owned by and a part of the Anglican parish. —NORMAN BERNER

PENNSYLVANIA

Harold Hasenauer Elected Trappe District Secretary

By WILLIAM COLEY ROEGER

NORRISTOWN—A new secretary, the Rev. Harold Hasenauer, of St. Matthew's Church, Chester Springs, was elected by the Trappe District, meeting in his church. The theme of the district meeting was "Where Are We in Parish Education?" Speakers included the Rev. Lawrence Reese of the Board of Parish Education and Mrs. Edith Mumper. The annual church councilmen's dinner meeting in the Trappe District was addressed by Judge James Henninger, a member of the JCLU. He spoke on the new Lutheran Church in America to more than 210 councilmen.

REFORMATION DAY rallies were held throughout the Montgomery-Bucks County area. Dr. Lester Fetter, of Glenside, spoke in the Trappe Church. The Rev. Franklin D. Fry, of York, spoke at Emmanuel Church, Pottstown. Dr. Edmund A. Steimle, of Philadelphia Seminary, was the speaker at Doylestown, and the Rev. Robert Lamparter, dean of the Trappe District, spoke at the Boyertown area rally in New Hanover Church. Dr. Richard C. Klick, of Allentown, spoke at the Quakertown area service.

North Penn Discusses Missions

NORTH PENN DISTRICT held its fall meeting at Christ Church, Tinicum, as part of that congregation's 200th anniversary celebration. A portion of the program was devoted to a presentation of the district self-study, followed by a special presentation on the work of home missions.

District chairman of home missions, Mr. Frank Martin, presented information on the need for more new missions in the district, and the synodical director of home missions, Dr. Ralph Boyer, spoke of the needs in other parts of the synod.

ST. JOHN'S CHURCH, Quakertown, celebrated its 100th anniversary with the dedi-

PA.: NORRISTOWN . . .

cation of a completely rebuilt parish education building. Guest speaker at the service was the Rev. Frank W. Klos, Jr., of the ULCA Board of Parish Education.

Church 230 Years Old

LITTLE ZION CHURCH, Indianfield, celebrated its 230th anniversary with Dr. John H. P. Reumann, of Philadelphia Seminary, as guest preacher.

VIRGIL FOX, noted organist, gave a dedicatory recital on the new organ in Peace Church, Hagersville, near Perkasie. The organ was originally built in 1892 for Keneseth Israel Synagogue, Philadelphia. The new Peace Church was literally built around it.

ROGER GOODLING, president of the synodical Luther League, spoke at the North Penn District Luther League Thanksgiving Rally at Trinity Church, Lansdale.

THE AUXILIARY of the Lutheran Home at Telford, which is not yet built, has a membership of well over 2,600, it was reported at the first anniversary meeting. Dr. Francis Shearer, executive secretary of the synodical Board of Inner Missions, was the guest speaker.

Artman Home Expanding

ARTMAN HOME FOR LUTHERANS, at Ambler, is constructing another major addition, consisting of completely new kitchen, food storage facilities, guest and staff dining rooms, occupational therapy and activity room, and four additional guest rooms.

ALL CONGREGATIONS of North Penn District were represented at the annual convention of the United Lutheran Church Women, with 252 registered for the afternoon session at St. Paul's, Red Hill, and 397 present for the banquet at Sellersville.

Speakers included Sister Louise Burroughs, speaking on the AIDS Program; Dr. Paul C. Empie, of the National Lutheran Council, and the synodical ULCW representative, Mrs. Robert S. Nagle, of Coatesville. Mrs. Wilson H. Hartzell, of Doylestown, was re-elected president.

"Statement" Stirs Up Storm

NORRISTOWN—Outspoken criticism of the statement by twenty Lutheran theologians supporting the candidacy of Senator John Kennedy, which appeared in newspapers two days before the national election, was voiced by the Lutheran clergy and laity of this area.

Pastors report being besieged by laymen about the statement, and they replied by pointing out that the theologians had no official standing in their statement. The Pastoral Association of the Trappe District wrote to the two professors at Philadelphia Seminary who signed the statement, voicing their objections to the statement.

Particularly violent reaction was felt in Berks County, which though normally Democratic, has also an overwhelming Protestant population. The Berks County Democratic Committee distributed a handbill quoting the statement, on the eve of the election.

New Wing in Philadelphia For Parish Board's Needs

A NEW SECOND-STORY WING is being added to the 2½-year-old Muhlenberg Building, Philadelphia. A $102,975 contract for the work was awarded to McCullough, Howard & Co., by the ULCA Board of Publication. The building is headquarters of the United Lutheran Publication House.

Dr. H. Torrey Walker, executive secretary of the Board of Publication, explained the addition is necessary because of the expanded program of the Board of Parish Education and the Long-Range Program.

The entire addition atop the building's chapel and cafeteria wing will be used by the Board of Parish Education when completed early next summer. It contains 6,000 square feet.

Other ULCA agencies housed in the Muhlenberg Building are the Board of Pensions, the United Lutheran Church Women, the Board of Deaconess Work, the Luther League of America, and the Ministerium of Pennsylvania.

Five-Sided Building Being Erected by St. Timothy's in Allentown

ALLENTOWN, PA. — St. Timothy's Church broke ground on Oct. 23 for a $213,000 building, one of the first in the East to be designed as a pentagon. A five-sided altar will stand in the center of the nave. A steeple will rise from the five-gabled roof.

Initial construction will provide church school facilities on the ground floor, with the nave above. Additional wings are planned later on four sides of the building.

The Rev. Elwood J. Culp is pastor of St. Timothy's.

—HENRY W. SNYDER

Sketch of ultimate plan shows wings added to basic building

Church Marks Anniversary

Chaplain Kleckner and Pastor Kretschmer

PHILADELPHIA — Prince of Peace Church observed its 30th anniversary Nov. 6. Guest speakers were the Rev. John Kleckner, Marine chaplain, and the Rev. Ian Tarbet, of Tabernacle Church. Dr. Claude Schick, secretary of the Pennsylvania Ministerium, spoke on Nov. 13. A congregational banquet was held on Nov. 3. The Rev. Ellis K. Kretschmer is pastor.

Wilkes-Barre Church Buys Adjacent Land for Future

By CALVIN E. HUMBERT

WILKES-BARRE — Christ Church, Wilkes-Barre, has purchased a tract adjoining the property at North Washington and Beaumont Streets, containing six frame dwellings, for future development.

The new property, fronting on Beaumont and Wyoming Streets, is 105 x 80 feet. A few years ago the congregation also purchased a double house adjacent to the parsonage on Washington Street.

Dwellings on the newly acquired property will continue to be rented. There are no immediate plans for building. But the church council, guided by a special committee, decided the property should be purchased as a safeguard against future needs.

The congregation also has completed a thorough revision of its parish education program. The Rev. Raymond A. Reed, Jr., is pastor.

MESSIAH CHURCH, Wilkes-Barre, completed renovation of basement Sunday school rooms, with men and women of the church doing most of the work.

Workshops Observe Weekday Church Schools in Operation

By J. FRANK FIFE

BALTIMORE—What is the best way to run a weekday church school? Answers from many sources came out of the six open house workshops held throughout the Maryland Synod Nov. 8 to 14.

A unique feature of these meetings was the visiting of several weekday church schools in operation. The 150 parish education leaders from 43 congregations saw a wide and challenging variety of programs.

The schools visited were at Epiphany and Second Churches, Baltimore; Good Shepherd, Frederick; St. John's, Cumberland, and Trinity, Hagerstown. In the schools observed there were 395 pupils and 69 staff members at work.

The Rev. Raymond E. Davis, Jr., of the ULCA Board of Parish Education, led the workshops. Assisting him were Pastor Richard E. Manning, of Faith Church, Washington, D. C., and Pastor Roland A. Ries, synod director of parish education.

Pastor Davis said: "The opportunity to observe various weekday schools in action added an element of spontaneity and inspiration to each of the workshops."

Five new weekday schools opened in synod churches this fall. They are at Our Saviour, Temple Hills; St. Luke's, Silver Spring; Faith, Washington, D. C.; St. John's, Thurmont, and St. Mark's, Baltimore.

Group Life Lab Planned

EXECUTIVE BOARD of the synod approved a "Group Life Lab" to be held May 16-19, 1961, at Mar-Lu-Ridge, the synod camp and

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assembly center. Dr. Randolph Thornton, of the National Council of Churches, has been invited to be the leader. Those from the synod who attended the "Lab" at Radnor last April, together with Dr. Robert S. Van Deusen of the National Lutheran Council, will serve as a committee to make preparations.

The board also voted financial assistance to the In-Service Training program to be held at Gettysburg Seminary next July in co-operation with the Central Pennsylvania Synod. The Rev. Herbert Stroup, Jr., is in charge of this venture.

EVANGELISM DIRECTOR J. Leon Haines has distributed the new Evangelism Resource Book to the congregations, with explanation as to how it may be profitably used.

PASTORS ENTERING the synod since last December were to meet at Maryland Synod House Dec. 6 for briefing on the services available to them and their congregations. Representatives from all the institutions and agencies in the territory, and synod officers and presidents of the auxiliaries, were to explain their respective functions.

STEWARDSHIP COMMITTEE of the synod has distributed a new stewardship brochure, "In Your Hands." It shows in detail the ways in which benevolences are used under the 1961 budget.

Benevolence Returns Lag

UNLESS the present trend changes, 1960 apportioned benevolence goal will not be reached in full, Synod Treasurer Virgil Doub has warned the executive board. The total amount received up to Nov. 16 was $521,350, or 68.5 per cent, he reported. Eight congregations already have submitted 100 per cent.

Not since 1957 has Maryland Synod reached the 100 per cent mark, though it has come close.

VIRGINIA

Synod Conferences Discuss Church Merger Documents

ROANOKE, VA.—Conference meetings held in November allotted much time for discussion of the official documents of the Lutheran Church in America.

IN AN EFFORT to spur lagging gifts to Lutheran World Action, the Sunday school of Good Shepherd Church, Virginia Beach, made a special gift of $100. To dramatize the urgency of the cause, and relate the size of the gift to its purpose, the entire amount in pennies was spread on a table before the church school while films were shown and the LWA program was explained.

MARION COLLEGE this year became strictly a two-year college for women. The high school department was closed last June. Enrollment is about 160, representing 16 states and three foreign countries.

ROANOKE COLLEGE began its 119th session with a record enrollment of 722 students, up 10 per cent from last year. Six new members have been added to the faculty.

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NEW YORK

Magazine Story Describes Integration at Concordia

By HERBERT A. BOSCH

BUFFALO—Concordia Church is the subject of an interesting article in the current issue of *Coronet* which describes the steps in the transition of the congregation into a racially integrated church.

The title, "The Church That Refused to Die," is misleading and a happier choice might have been "The Church That Refused to Run Away." The article tells of the improvement to the facilities, and expansion of the program under the leadership of Pastor Edmund J. Moeckel, now in his fourth year of the pastorate. He has an associate, Pastor Massie Kinnard, a Negro, to assist in the work.

First steps toward integration were taken in 1952, during the pastorate of the Rev. Henry T. McKnight, S.T.M.

Choir Leaders Attend Clinic

THE CHURCH CHOIR CLINIC and workshop sponsored by Wagner College was conducted at Holy Trinity Church, the Rev. Ralph W. Loew, D.D., pastor. Dr. Sigvart Steen, head of the Wagner department of music and director of its globe-traveling chorus, shared the wealth of his knowledge and skill with 125 choristers from twenty co-operating congregations.

Three sessions were spent in rehearsal and discussion and a special conference was limited to pastors and directors of choirs, all of whom expressed their appreciation to Dr. Steen for this off-campus service of the college. As a grand finale to the study a festival service was held at the host church, with music sung in the Lutheran tradition.

Ministers Act on Statement

MEETING on the Monday before Election Day and after national publicity had been given to a statement by certain Lutheran theologians, endorsing Mr. Kennedy's candidacy for the Presidency, the Lutheran Pastors' Association adopted a resolution deploring the false impression given by the unofficial personal endorsement.

They denied the implication of the headlines, that it constituted an ecclesiastical commendation of the one candidate. The resolution made clear that the right of private judgment was not denied to members of the Lutheran Church, either clerical or lay, but that no one and no group were authorized to speak for the entire church body in any matter.

A FAREWELL TRIBUTE was paid to retiring Pastor Frank P. Welkner, for more than 15

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years superintendent and housefather of the St. John's Home for Children, on Nov. 13 at a dinner given by the board of the home.

Mr. Louis T. Henrich, chairman of the board, was the toastmaster, and Pastor Edward G. Goetz, St. John's Church, Lancaster, and president of the Western Conference, expressed the thanks of the churches to Pastor Welkner. A purse was presented by Mr. Gustav H. Buse, treasurer of the board.

The home temporarily closed its doors on Nov. 1, and the home family of 50 youngsters have been transferred elsewhere, suitable homes having been found. A committee on future planning is consulting with welfare experts in church and state to plot a future course of action.

NIAGARA Lutheran Home for the Infirm, an intersynodical agency, has changed its name to the Lutheran Nursing Home, and has again expanded its facilities. A new wing providing for 60 more beds is rising.

TO FILL a boxcar with used clothing for shipment overseas via Lutheran World Relief is the aim of the congregations of the four co-operating synods of the Lutheran Council of the Niagara Frontier.

Service at Niagara Falls

ON REFORMATION SUNDAY the Protestant churches of Niagara Falls united in a rally at Zion Church, and heard an address by Pastor Raymond H. Tiemeyer, administrative assistant to the ULCA president. More

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than 500 persons attended the meeting.

Prior to the rally Pastor Tiemeyer spoke to an informal gathering of ULCA and Augustana lay leaders and church councilmen.

An African Mission Festival was held at Zion Church in mid-October. Dr. Herman L. Gilbert, of the Board of Foreign Missions, was the speaker.

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Almost 200 young people of high school age attended the third annual Lutheran College Day, sponsored by the Lutheran pastors of Rochester, at St. John's Church. Representatives from fourteen colleges and seminaries in the east were consulted by the youth and their parents.

CARIBBEAN

Puerto Ricans Punished For Disobeying Bishops

By FRANCISCO MOLINA

SAN JUAN, P. R.—There is undisguised bitterness in Roman Catholic circles in Puerto Rico over the results of the Nov. 8 elections.

With the second pastoral letter making it clear past all doubt that it was a sin for a Catholic to vote for the governing party, Puerto Ricans voted 6 per cent for the bishop-backed Christian Action Party, nearly 60 per cent for the bishop-banned Popular Democratic Party.

The bishops are unhappy.

The flock is taking a merciless flogging.

Puerto Rico is in sin for disobeying its prelates, Father Tomás Maisonet, pastor, San Juan Cathedral, told the faithful the Sunday after elections.

"All those who disobeyed the order of the bishops cannot receive the sacraments until they have confessed," the *San Juan Star* quoted him as saying (Nov. 15).

Mayor Refused Communion

SAN JUAN Mayor Felisa Rincón (woman of the Americas) went to church that Sunday.

"I had to sit there and listen to Father Maisonet speak against my party in the sermon," the *San Juan Star* quotes her as saying, "and after he finished I had to listen to him say that I could not receive communion even if I wished it.

"I hadn't taken communion for some time as I cannot receive while I am angry, and

More Bishops Needed?

Occasional flashes of humor, like lightning in the night, punctuated the storm unleashed by the pastoral letters in Puerto Rico.

"Send us three more bishops," became a battle cry among Popular Democrats.

lately I have not been able to attend church without being angry."

Father Maisonet said on Nov. 20 that Mayor Rincón will be expected to do penance publicly through radio, television or the newspapers before she can receive communion.

Across the island, at the city of Guánica, Mrs. Josefa Pietri and other ladies were denied communion during a Catholic retreat because they had voted Popular, Correspondent Pedro Juan Vargas reports in *El Mundo*.

"For the same reason," Mr. Vargas adds, "Father Damián, of Ensenada, denied communion to Mrs. Amalia González and other ladies and gentlemen."

The ladies, described as old and very pious, left the church in tears.

The situation, Correspondent Vargas sums up, caused "deep consternation" in Guánica and Ensenada.

Catholics Elected Two

MEANWHILE, the bishop-backed Christian Action Party leaders have announced intentions of seeking again island-wide registration for the 1964 elections.

With 51,000 votes, CAP managed to elect its two at-large candidates, Chairman Mario Dávila to the Senate and José Luis Feliú Pesquera, author of Bill 84, to the House.

Glaring evidences of fraud in the 1960 CAP registration drive have made headlines in Puerto Rico. People dead two years and Protestant missionaries—one of them absent two years—have appeared as sworn CAP registrants. CAP spokesmen ascribe it to opposition agents.

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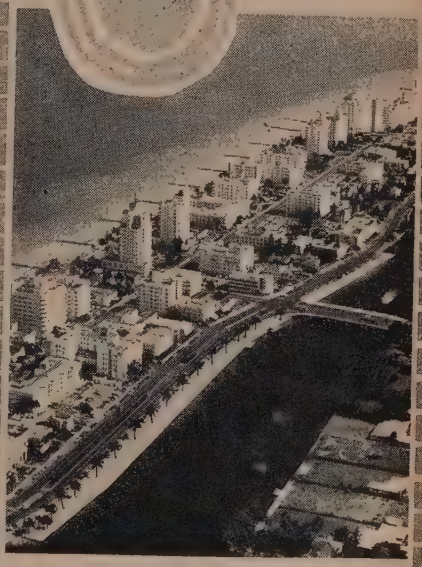

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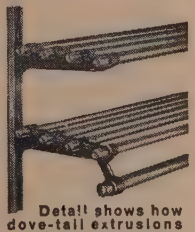

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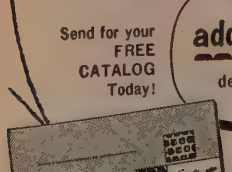

Write Dept. FO12

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WHITESIDE, HOYLE L. From Lutheran Chapel, Gastonia, N. C. To Our Redeemer Church, Montgomery, Ala.

ILLINOIS

EVANS, J. LEE. From St. Luke's Church, Waukesha, Wis., assistant pastor. To Holy Cross Church, Decatur, Ill.

RYBERG, RALPH. From Reformation Church, Columbus, Ohio. To Mt. Moriah Church, Anna, Ill.

VIRGINIA

MCCRAY, WILLIAM V. From Stephens City parish. To Glade Creek Church, Blue Ridge.

MINNICK, MALCOLM LEE, JR. From St. Mark's Church, Luray, Va. To St. John's Church, Norfolk, Va.

RADER, CLEMENT J. From Woman's Memorial Church, Pulaski. Graduate study.

RITTER, GUY A., JR. From Glade Creek Church, Blue Ridge. To Roanoke, college instructor.

WESTERN CANADA

ADELSBERGER, HERMAN G. K. From St. John's Church, Shellbrook; St. John's Church, Brightholme; Zion Church, Canwood; and St. Paul's Church, Silver Grove, Sask. To St. Matthew's Church, Thorsby; St. Stephen's Church, Morrowdale; St. John's Church, Telfordville, and Trinity Church, Warburg, Alta.

FREITAG, WALTER H. P. From St. James Church, Peoria, Ill. To Luther Seminary, Saskatoon, Sask., Canada, professor.

—DECEASED—

THE REV. WALTER E. BROWN, 68, pastor of Trinity Church, McAlisterville, Pa., died suddenly on Oct. 5 from a coronary occlusion.

Pastor Brown was born in Milroy, Pa., and was a graduate of Susquehanna University and Theological Seminary. Before becoming pastor of Trinity Church in 1955 he served the Thompsontown, Pa., parish from 1918 to 1922 and Pine Street Church, Danville, Pa., from 1922 to 1955.

He served on the boards of the Tressler Orphans' Home, Loysville, Pa., and the National Lutheran Home for the Aged, Washington, D. C.

Surviving him are his wife, the former Mary Irene Long, and a daughter, Mrs. James Honeycott of Richmond, Va.

Funeral service was conducted at Trinity Church, McAlisterville, on Oct. 8 by Central Pennsylvania Synod President Dwight Putman and Dr. Paul DeLauter of Mifflintown, Pa. Burial was at Hillside Cemetery, McAlisterville.

DR. JOHN L. DEATON, 66, president of the Board of Deaconess Work, died unexpectedly Nov. 8 at Maryland General Hospital, Baltimore, where he was recovering from a heart attack. Physicians attributed death to a second heart attack.

Dr. Deaton had been pastor of Christ English Lutheran Church, Baltimore, since 1934. He was well-known in the area for his regular Sunday morning radio broadcasts for the past 24 years.

A native of Selwood, S. C., Dr. Deaton was a graduate of Lenoir Rhyne College, and Philadelphia Seminary. He was ordained in 1918. He received his honorary doctor of divinity degree from Lenoir Rhyne in 1935.

For eight years in the 1930's and 1940's he was president of the ULCA Board of Higher Education, during which period more than $7 million was raised for church colleges and seminaries. He became a member of the Board of Deaconess Work in 1952 and its president in 1954.

Before coming to Baltimore, Dr. Deaton had been pastor of Atonement Church, Wyomissing, Pa., and Advocate Church, Philadelphia.

Surviving him are his wife, Mrs. Isabelle Berger Deaton; two sons, the Rev. L. Crosby Deaton, and Dr. Hugo Deaton, of Baltimore; and a daughter, Mrs. Barbara Anderson, of Iowa City, Iowa.

Funeral service was conducted Nov. 12 in Christ Church by Dr. J. Frank Fife, president of the Maryland Synod. A memorial service was conducted Nov. 15 at a meeting of the Board of Deaconess Work at the Philadelphia Motherhouse, by the Rev. Henry E. Horn, vice president of the board, and Dr. Alvin E. Bell, former president. Interment was at Lorraine Mausoleum, Baltimore.

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IN CONCLUSION

AFTER THE LONG sessions spent by the Joint Commission on Lutheran Unity in writing a constitution and bylaws for a new church, the commission's meeting last month seemed easy. There isn't much more for the commission to do until final action on the merger is taken by the churches next year.

In states where the merging churches now overlap considerably, many details will have to be worked on in forming the new synods. One of the toughest problems is financial support for the church colleges.

The New Jersey Synod, for example, now contributes to Wagner College, a ULC school. Eventually it will transfer its loyalty to Upsala, at East Orange, N. J., an Augustana college. The New York Synod will have major responsibility for Wagner, but will also support Hartwick.

The situation is still more complicated for Augustana College at Rock Island, Illinois, which now receives support from Augustana congregations of a half-dozen states in the Middle West. The merged synod in Illinois will have chief responsibility for Augustana, but also for Carthage.

The new church is to guarantee that no college will receive reduced support, even though funds from the central church treasury are necessary to make up the difference. There are no problems here that a few million extra dollars wouldn't solve, but it may take a while to work them out.

SINCE THE unity commission had time available at its meeting this month, it spent more than an hour discussing the future church paper. Should *The Lutheran* be 1) a news magazine, or 2) a family magazine? To be a good news magazine it must be published weekly. A family magazine can be published once in two weeks or once a month.

Opinion in the commission seemed to be that *The Lutheran* should be both a news journal and family magazine and be published perhaps twice monthly.

One thing seemed sure; there will have to be sharp reduction in routine congregational news. Writers in the new periodical won't have space for information about all the parish buildings dedicated or the anniversaries celebrated in a church of 6,000 congregations. The research organization which did a survey among readers of our present magazines seemed shocked that our present *Lutheran* prints as much local news as it does.

We'll probably have a new page size, half-way between *The Lutheran* and *The Lutheran Companion*. There was a great uproar in the ULC 16 years ago when *The Lutheran* was reduced to *Reader's Digest* size. People said the "little magazine" didn't reflect the dignity of a great church. Eventually most United Lutherans recovered from the shock. But in the unity commission meeting the same point about dignity was expressed by some non-ULC members.

BY MIDSUMMER next year the final decisions on the merger will have been made. Then the joint commission will have to increase its pace, putting together the machinery of the future, selecting personnel, establishing tentative budgets, getting ready for the merger convention.

I have the impression that all this should go quite smoothly. The foundations have already been firmly laid.

—ELSON RUFF

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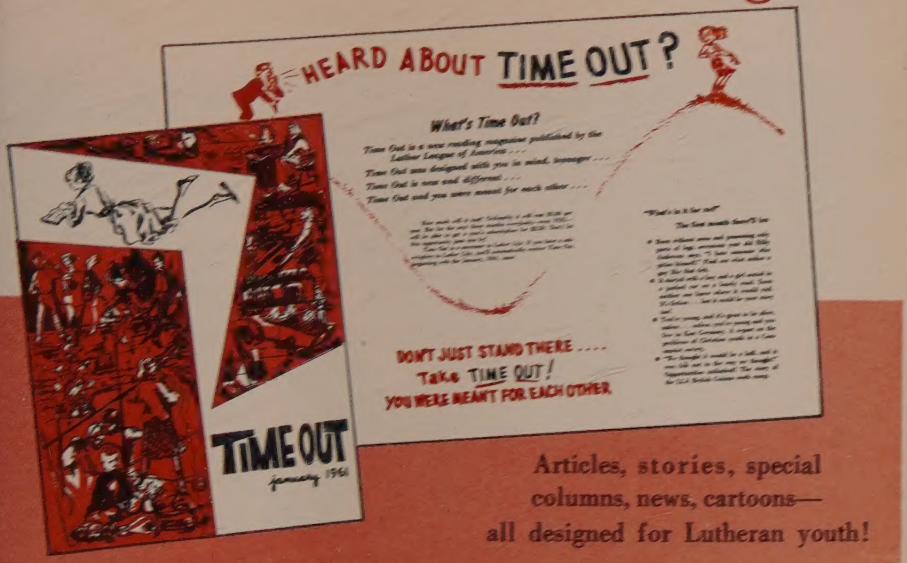

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